The LUTHERAN

BIRTHDAY PRESENT

Dr. Fry gets copy of "Mr. Protestant"

Vol. 42, No. 52

SEPTEMBER 28, 1960

Honest Man

NEAR Gallup, New Mexico, we had stopped to read a historical marker along Route 66. A car pulled up alongside of us and a man called over, "One of the boxes from your roof carrier flew off about five miles back."

A HURRIED look told us that Grandma's suitcase, containing all her personal belongings and about $80 in cash, was missing. We raced back along the highway for at least 15 miles, but found no trace of the suitcase or its contents. Disappointed, we again headed westward toward our destination in California.

Grandma said, "I hope and pray that an honest man found it and will return it to me."

Twelve days later—three days after we had returned home to Wichita, Kansas—Grandma got a letter from Sheriff John D. Ross of Santa Barbara County, California.

He wrote that a Mr. James Campbell had stopped in Santa Barbara and turned in some personal property in which he found Grandma's name and address. "If this is your property, can you identify it?" the sheriff asked. Grandma could and did identify it in detail. Within a week a certified check for $80 had arrived, followed by the suitcase with all its contents.

"IT IS COMFORTING to know that there are people such as Mr. Campbell who possess a quality of honesty and thoughtfulness," the sheriff had written to Grandma. Grandma agreed. "Your kindness and honesty has renewed my faith in my fellowmen," she wrote to Mr. Campbell.

—LESTER M. UTZ

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1960 by the United Lutheran Publication House. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

Modern Church Styles
By John R. Scotford 11

Sky Marks . . . and Beyond
By J. H. Deutschlander 17

Don't Stop Asking Questions
By Thomas M. Corrigan 21

We Have a Youth Church
By Trudie Morgensen 23

Church in the News - 4

Washington - - - - - 10

ULCA - - - - - - - 34

Overseas: India - - - 35

News in the Churches:
Md.: Hagerstown - - - 43
Montana-North Dakota - - 38
New England - - - - - 45
New Jersey - - - - - - 44
N. Y.: Binghamton - - - 44
Pacific - - - - - - - 37
Pacific Southwest - - - - 39
Pa.: Allentown - - - - - 42
Pa.: Pottsville - - - - - 42
Pa.: Reading - - - - - 41
Pa.: Williamsport - - - - 41
Wartburg - - - - - - 46

Mobilizing Manpower - 36

Five Make a Family - 26

Worship Notebook - - 28

Personal Problem Clinic 30

Books - - - - - - - 32

In Conclusion - - - 50

THIS WEEK . . .

● THE "NEW LOOK" of church buildings, according to Dr. John Scotford (*page 11*), is just a beginning, and there are sound reasons why this is so. One of them is money: they're cheaper to build. And they appeal to people, even those with conservative tastes. Large attendances in churches recently built in contemporary style tell the story.

● ONE ASPECT of a military chaplain's work is to know the kind of life the people under his care are leading. Air Force Chaplain Deutschlander (*page 17*) got his first taste of a fighter pilot's life by going through some acrobatics in a two-seated jet. Between take-off and landing he manages to give a vivid idea of what such a flight, and a chaplain's life in general, are like.

● PARENTS and congregations wondering how to help children adjust to the discipline of the church service will get helpful ideas from the "youth church" program adopted with success by Grace Church in Santa Barbara, Calif. The how-to-do-it story is on *page 23*.

● ATLANTIC CITY, where the ULC convention will be held next month, is coming into view in this issue. Page 34 contains some notes on featured events and speakers. A condensed program and other pre-convention news will be published next week.

● ON OUR COVER Dr. H. Torrey Walker, executive secretary of the Board of Publication, presents the first copy of *Mr. Protestant* to Dr. Franklin Clark Fry, president of the United Lutheran Church. The informal biography of Dr. Fry was published by the board in honor of the sixtieth birthday of the world-renowned leader of the Lutheran church. (ULC-PRT photo)

THE CHURCH IN THE NEWS

Madagascar welcomes Lutherans

Mission work must continue in Madagascar until the island republic's five million people are all Christians, President Philibert Tsiranana told Lutherans from 14 African nations. The group was meeting at Antsirabe for the second All-Africa Lutheran Conference sponsored by the Lutheran World Federation.

Madagascar has two million Christians and three million pagans, President Tsiranana said. He declared that all churches would be encouraged to work in freedom and without discrimination and expressed a personal hope that Christians would unite. President Tsiranana is a Roman Catholic.

Heading the delegation that was received by the president was the Hon. Emanuel Abraham, counsellor for political affairs to the Emperor of Ethiopia and a member of the LWF's executive committee. The 10-day conference dealt with the present situation and the future plans of the Lutheran churches in rapidly changing Africa.

Ask end to race bias

Ending of "all attitudes and practices of racial discrimination" was asked by the LWF's Commission on World Mission, which met at Bukoba, Tanganyika, prior to the Madagascar conference. The commission branded discrimination as "sin and evil which cannot be countenanced by either our Creator or man himself, and must be replaced by an attitude and practice of love and equality among men."

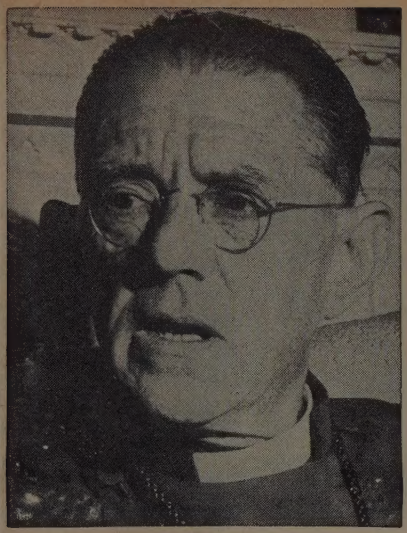
In its first meeting on African soil, the commission reminded LWF member-churches of their "obligation to remove" discrimination because of race, culture or nation and to respect "the freedom and individuality of all nations, peoples and churches."

The commission approved a $1 million outlay for construction and first-year operation of the LWF's broadcasting station to be set up near Addis Ababa, Ethiopia. Contributions of $500,000 and loans of more than $300,000 have already been made for the station, Dr. Sigurd Aske, director of the broadcasting service, reported. The 100,000-watt transmitter is expected to go on the air in 1962, with a less-powerful sender operating in 1961. Programs will be beamed to all of Africa and the Near East.

The commission decided to postpone until at least 1962 a proposed All-Asia Lutheran Conference to be held in Indonesia.

South Africans deport bishop

Fearing arrest by the South African government, Anglican Bishop Richard Ambrose Reeves had fled from the country last May. The 60-year-old bishop, a leading opponent of the South African apartheid (racial segregation) policies, had demanded a public inquiry into police shooting of Negro demonstrators at Sharpeville. He said he left because he wanted "to continue to be free to speak to the outside world about events in South Africa." Bishop Reeves had headed the Johannesburg diocese since 1949.



BISHOP REEVES
30 minutes to pack

When the South African government this month lifted the state of emergency declared after the racial disorders, Bishop Reeves returned to his post. He said he planned "to carry on with my work, both political and spiritual."

Two days later the bishop was seized by a corps of security police, given 30 minutes to pack his belongings, and deported to England aboard a South African Airways plane. A government spokesman said he had been ousted under a law which provided for such action "in the public interest" in the case of any non-South African.

Dr. Reeves was the first church leader to be deported from South Africa. Two other Anglican clergymen who had strongly criticized the land's race policies, the Rev. Michael Scott and the Rev. Trevor Huddleston, had been declared unwelcome immigrants during absences from the country and been denied permission to return.

Britons are shocked

British churchmen expressed shock at the deportation of Dr. Reeves. Dr. Geoffrey Francis Fisher, archbishop of Canterbury, said he was "deeply sorry." The Rev. Mr. Scott called on the British government to "protest most strongly" against the treatment the South African government accorded Bishop Reeves.

In South Africa, Dr. Joost de Blank, Anglican archbishop of Capetown and also a leading opponent of the government's racial policies, called the action "unbelievable religious persecution." He ordered Anglican churches to toll their bells and fly flags at halfmast in "sorrow over the fate of Bishop Reeves."

The World Council of Churches, which had asked its eight member bodies in South Africa to take the leadership in seeking racial reconciliation, called for an immediate investigation of the circumstances surrounding the bishop's ouster.

Conference set for December

Relations between churches in South Africa showed little improvement as plans were developed for the World Council-sponsored conference in December. The Dutch Reformed Church had been charged with supporting the government's extremist racial policies and its ouster from the World Council had been sought by the Anglican leaders.

The Reformed periodical *Kerkbode* retorted that Archbishop de Blank was "very arrogant" and "painfully color-conscious." The church's newsletter accused its critics of "malice and intolerance." Church leaders pointed out that the official assembly of the Reformed Church had stated that "no race may deem itself entitled to a privileged position and consider itself superior to other races."

In an attack from another quarter,

Moslem leader Ahmed Deedat said that Archbishop de Blank was "trying to poison the minds of Christians against Islam." The archbishop had decried Moslem missionary efforts among South African Negroes, saying that there was no need for any religion in South Africa save Christianity.

Candidate asserts moral freedom

Vatican pressures might influence the actions of a Roman Catholic President, many Americans feared. The issue had become sharply drawn since the nomination of Sen. John F. Kennedy, a Roman Catholic, on the Democratic ticket.

Meeting the issue head-on, Sen. Kennedy this month told 400 members of the Ministers Association of Greater Houston, Texas, that if elected he would always act "in accordance with what my conscience tells me to be the national interest, and without regard to outside religious pressures or dictates." He said he did not speak for the Roman Catholic Church, nor did the church speak for him.

The senator said he did not intend to "disavow" his religious convictions to win the election, but hoped it would be decided on "the real issues. . . . If this election is decided on that basis that 40 million Americans lost their chance of being President on the day they were baptized, the whole nation will be the loser in the eyes of Catholics and non-Catholics around the world, in the eyes of history, and in the eyes of our own people."

Drs. Peale, Poling backtrack

A Roman Catholic President would be "under extreme pressure from the hierarchy of his church," a group of 150 "conservative" clergy and laymen identified as the National Committee for Religious Freedom had declared (see *The Lutheran,* Sept. 21). Signers of the committee's statement were not revealed, but spokesman for the group in a press conference following its meeting at Washington was Dr. Norman Vincent Peale, New York minister and author. Others participating included Dr. Daniel A. Poling, editor of *Christian Herald,* and the Rev. Donald Gill of the National Association of Evangelicals.

Critics of the statement directed their heaviest artillery against Dr. Peale. Dr. Reinhold Niebuhr and Dr. John C. Bennett of New York's Union Seminary accused him of "blind prejudice" and said he had "loosed the floodgates of religious bigotry." Drs. Niebuhr and Bennett are leaders of New York's Liberal Party which has endorsed Sen. Kennedy's candidacy.

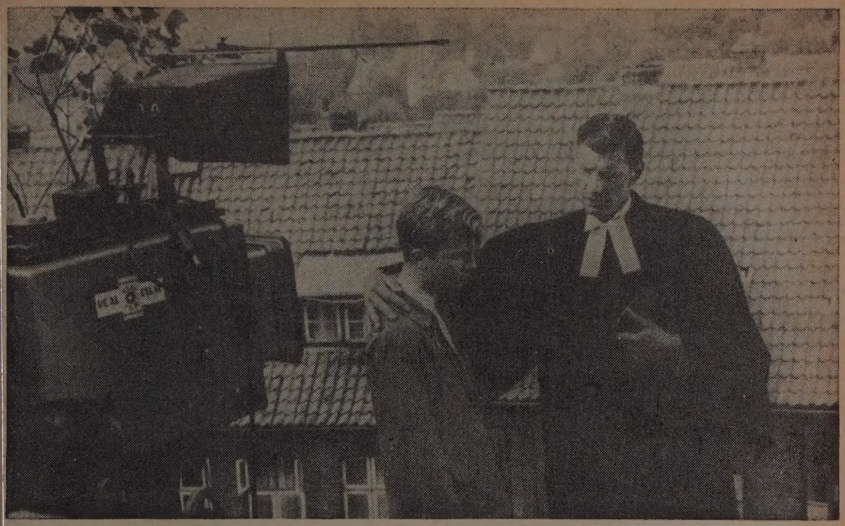
Dr. Poling was first to modify his views. He called Sen. Kennedy's Houston address "forthright and courageous" and said he had "lifted himself above the religious issues in the campaign." Dr. Poling added that "Sen. Kennedy is definitely in contradiction to the position of his church."

Dr. Peale issued a statement saying that he was "only an invited guest" at the Washington meeting and was withdrawing from any further participation in the committee. Elections must be on the basis of the "man best qualified," he said.

Dr. Peale offered profuse apologies to his congregation on Sept. 18, saying he would resign if anyone thought him bigoted. "I was not duped, only stupid," he declared. "I've never been too bright anyhow."

New Lutheran film completed

A full-length feature film depicting the struggle of the Christian churches



CHURCH STRUGGLE AGAINST REDS IS THEME OF NEW FILM
On location in Moelln, Lutheran pastor (played by British actor Michael Gwynn) counsels son (15-year-old French actor Christian de Bresson) on church-state conflict

gainst Communist pressures in Germany's East Zone has been completed n schedule, Robert E. A. Lee announced. Mr. Lee is secretary of Lutheran Film Associates, sponsor of the production. The group, which represents the National Lutheran Council churches and the Missouri Synod, had previously produced the highly successful film *Martin Luther*.

Filmed in Hamburg, Berlin and the West German town of Moelln, the new film dramatizes the experiences of a Lutheran pastor serving an East German parish whose former pastor had been jailed by the Reds for alleged anti-state activities. Another major role is that of the pastor's son, torn between the pressures of atheistic education in school and Christian training at home.

Plans for the distribution of the film n the U.S. and Canada will be announced n late October after screenings by boards nd committees representing the sponsoring church groups, Mr. Lee said. First showings will probably be in commercial theaters, following the pattern developed in distribution of the *Martin Luther* film.

Mission loans at record high

The United Lutheran Church's Board of American Missions has more than $22 million in outstanding loans to 883 congregations in the U.S., Canada and the Caribbean, the board's meeting at New York was told. Fred C. Eggerstedt, board treasurer, reported that in addition to the loans outright grants of $1,861,000 had been made for mission projects during the past year.

As mission congregations repay amounts loaned to them, the funds are promptly loaned out again for other projects, Mr. Eggerstedt reminded the board. Under authorization by the 1958 ULC convention, the BAM had borrowed $5.1 million so far to help finance congrega-

tional building programs and expected to borrow an additional $2.1 million, he said.

Canadians agree on doctrine

Agreement on "The Gospel We Preach" was reached by Canadian representatives of seven Lutheran bodies at a meeting at Winnipeg this month. The meeting, attended by 28 delegates from 12 administrative units, had been called in an effort to reach some doctrinal agreement as a step toward church unity.

The seven-point statement adopted by the group will be referred to the churches for approval. The Rev. Norman Berner of Kitchener, Ontario, delegate from the ULCA's Canada Synod, said that if all bodies approve they should promptly declare pulpit and altar fellowship in effect. The fellowship would permit pastors of the different bodies to exchange pulpits and communicants to transfer from one church body to another.

"According to the Augsburg Confession, it is enough to agree regarding the doctrine of the Gospel and the administration of the sacraments. Is there anything further that separates us?" asked the Rev. Axel Husted-Christensen of Winnipeg, representative of the United Evangelical Lutheran Church. A Missouri Synod delegate, the Rev. L. W. Koehler of Winnipeg, president of his church's Manitoba-Saskatchewan district, responded that "practice must be consistent with doctrine." He warned against "false optimism," citing as "sensitive areas" the churches' relation to lodge members and co-operation with other denominations with whom doctrinal agreement has not yet been reached.

Catholics report rapid growth

Roman Catholic population of the United States is increasing so fast that it may double within 30 years, a Notre Dame University sociologist predicted. Dr. Donald N. Barrett told a meeting of Roman Catholic sociologists in New York that the number of Roman Catholics is "growing twice as fast as the general population." He said that there are now an estimated 43 million Roman Catholics in the U.S. and that at the present rate there would be 86 million in 1990.

Among the reasons for the Roman Catholic increase, Dr. Barrett said, are higher birth rates, a rise in adult baptisms, and the influx of Puerto Ricans, Mexicans and displaced persons into the United States.

The probable gain in numbers imposes problems of organization and personnel for the church, Dr. Barrett said. To keep up with the increased membership, Roman Catholics must have three times as many nuns and priests as are now entering the church's service. He also advocated an increase in the number and size of Roman Catholic schools.

Latin America is mission target

Big increase in Roman Catholic activity in Central and South America was called for this month at the annual meeting of the church's Mission Secretariat in Washington. Although most countries south of the U.S. border are considered nominally Roman Catholic, a recent article in the Jesuit weekly *America* reported that only about ten per cent of the people regularly attend Roman Catholic churches.

Latin America must be the "No. 1 priority in mission thinking," the Rev. John J. Considine, director of the Latin America Bureau of the National Catholic Welfare Conference, told the meeting. He said plans were under way for a sharp increase in the number of priests and nuns sent to Latin America and for the

HEALTH NEEDS of Chinese refugees in crowded Hong Kong are served by mobile dental clinic operated by Lutheran World Service in co-operation with civic authorities of the British colony.

allocation of "substantial sums" to strengthen Roman Catholicism in those countries. He also called for establishment of 50 new colleges in Latin American lands. The Vatican "wants organized effort on our part in implementing programs for Latin America," he said.

More priests sought

In Rome, the Vatican newspaper *Osservatore Romano* said that the Pontifical Commission for Latin America had set up 400 scholarships to aid students from poor districts to study for the priesthood. Major problem in Latin America was the shortage of priests, with an average of only one priest for each 5,000 "of the faithful," the paper said. This compared with one priest for each 569 inhabitants in Belgium and one for each 727 in France.

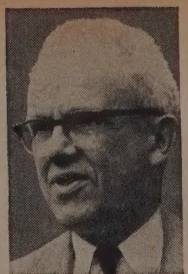
New York's Bishop Fulton J. Sheen, who heads the Society for the Propagation of the Faith, said a companion problem was the shortage of nuns. Even though there was "an insufficient number of sisters to staff Roman Catholic schools" in the U.S., the church would not "wait until national needs are satisfied" before sending more nuns into the foreign mission field, he said.

Pastors, doctors co-operate

Growing co-operation among physicians, psychiatrists, psychologists and clergymen in treating illnesses and tensions was reported to an International Conference on Spiritual Healing held in Philadelphia. Doctors were once pretty "hard-boiled" about religion but today they understand that a patient has spiritual needs when he is sick, the Rev. Leopold Bernhard told the group. Pastor Bernhard is minister at the Lutheran Medical Center in Chicago and chairman of the United Lutheran Church's Commission on Healing, which is engaged in a four-year study of the relation between faith and health.

Medical men and clergymen are "beginning to understand one another's languages and develop a new common ground," the conference heard from the Rev. Clinton J. Kew, Episcopal priest who is a director of the American Foundation for Religion and Psychiatry of New York. The foundation's service was used by many large companies to help employees out of personal difficulties, Mr. Kew said. "Teamwork is possible when theologians, physicians, psychologists and psychiatrists" make an effort to understand one another.

WASHINGTON



By ROBERT VAN DEUSEN

RELIGION ISSUE

THE QUESTION whether a Roman Catholic should be elected president of the United States has flared up in the 1960 campaign in spite of efforts of both candidates to eliminate it as an issue.

The debate proved divisive among Protestant leaders. Responsible churchmen united in condemning the flood of "hate literature" which was being distributed, including the bogus oath attributed to the Knights of Columbus. But there was genuine difference of opinion as to whether a loyal Roman Catholic in the White House could dissociate himself completely from the influence of his church's position on public issues.

THE HOPE that wide public discussion of the issue could be avoided was punctured when a group of Protestant pastors and laymen met in Washington to focus on the problem. The press was excluded from the sessions, but two reporters were present without being recognized, and the meeting was given wide publicity.

Leaders of the conference included Norman Vincent Peale, Daniel Poling, and Nelson Bell. The group expressed the belief that election of a Roman Catholic president would threaten American constitutional liberties and would change the direction of the predominantly Protestant U.S. culture.

Repercussions came quickly. Reinhold Niebuhr and John Bennett denounced Dr. Peale's "blind prejudice" against Kennedy's faith. Adam Clayton Powell, Negro Congressman and Baptist minister, blasted religious and racial antagonism and said the two often go hand in hand.

Candidates speak

RICHARD NIXON was quizzed on a televised "Meet the Press" program. He stated emphatically that he would not want to win the presidency if the contest were to be decided on religious grounds. He repudiated the support of those who made his opponent's church affiliation an issue, and suggested that both he and Kennedy minimize the question by refusing to discuss it.

John Kennedy, threatened with loss of support in the South, did not agree to ignore the attacks. He made a major address before the Houston, Texas, Ministerial Association and answered questions from the group.

The Democratic candidate reiterated that he believes in the absolute separation of church and state, in which no public official either requests or accepts instructions on public policy "from the Pope, the National Council of Churches, or any other ecclesiastical source."

Kennedy became quite specific in disavowing the possibility that his church's position would influence his decisions "on birth control, divorce, censorship, gambling, or any other subject." He said that if the time should ever come when his official duties required a choice between violating his conscience and violating the national interest, he would resign—and he hoped any conscientious public servant would do the same.

Open discussion of an emotion-laden question is better than a whispering campaign. But it would be unfortunate if this issue were to crowd out vigorous debate on other urgent concerns.

There's a Reason for Modern Church Styles

THE NEW LOOK IN CHURCH BUILDING IS NOT A PASSING FAD, AN ATTEMPT TO "BE DIFFERENT." BEHIND IT ARE IMPORTANT THEOLOGICAL AND TECHNOLOGICAL REASONS

BY JOHN R. SCOTFORD

SHARP ANGLES of a high roof combined with low, ground-clinging lines of the educational wing characterize many new churches today. And they disturb a multitude of people. They say the profile of these churches suggests a sitting dog with a protruding tail more than it does a house of worship. They surmise that waggish architects are leading weak-minded building committees into a world of fantasy.

Such an attitude is easily understandable. Churches have always faced two ways. They both cling to the past and plunge into the future. At any given moment there are more people concerned with remembering the past than with exploring the tomorrow. Our first impulse is to reject the new, largely because it punctures our preconceived notions and compels us to think. The new styles of church architecture do precisely this.

Yet there are a variety of sound reasons for what we may at first take to be little more than an effort to be "different."

THE SIMPLEST explanation is economic. Never was there such a need for new churches, and never was building so expensive. The prime justification for our current methods of construction is that they require fewer tons of materials and fewer hours of human labor in proportion to the amount of usable space than our fathers achieved by the methods of their day.

One reason for the roof which starts close to the ground and soars high in the sky is that it costs less than would a wall and a roof which began higher and

GRACE LUTHERAN CHURCH, LOS ALAMOS
Roof from close to ground to soaring heights

ZION LUTHERAN (MISSOURI SYNOD) CHURCH IN KALAMAZOO
Large areas of glass are less expensive than masonry

proceeded up at a less precipitous angle.

Large areas of glass are less expensive than the same amount of masonry because bricklayers have less to do with setting them up. A potent argument for building right on the ground is that it eliminates steps, stairwells, and floor supports and reduces the need for corridors.

Setting up laminated wood arches to support the roof involves both less labor and less material than the conventional ways of framing a roof. Our dollars go further when we accept the new ways of building.

PSYCHOLOGICAL factors also commend the current church architecture. A new church, or an old church in a new building, attracts a new constituency of people who have not been active in church life in recent years. For some reason they have turned their back on the church of their childhood. Their associations with the church which looks conventional may be a bit unpleasant. The new churches look different.

This suggests that what goes on inside their walls may also be different. They provoke curiosity. Those who may have shied away from the church are willing to give them a try. This is part of the explanation of the zooming attendance where there is a new church built in a new way. In a staid Vermont town an old and conservative congregation deserted a conventional building for a tepee-like structure two blocks up the hill —and has been astonished by the crowds that have flocked to it.

The same principle can be stated in philosophical terms. We live in a new day. The church should speak the language of our times. This applies to both words and buildings. The historic styles of church architecture were the outgrowth of the needs and aspirations of the past. They clothe the church in the garments of yesterday.

If we want to talk to the people of our time our architecture should be "in the modern idiom" to use an overworked architectural phrase. To put it more bluntly, a church should not be an echo from yesterday but a foregleam of tomorrow. It should "look alive." It should say to the man coming down the street, "Here is a place of worship built by the men of today and intended for people just like you!"

But the real justification for the new church styles is religious. They represent an effort to give modern man a modern experience of God. Behind these current essays in architecture lies a twofold purpose.

Dr. John Ryland Scotford (Dartmouth, Union Seminary) is a congregational minister who was editor of *Advance* and is an acknowledged authority on church architecture about which he has written several books. He's now a church building consultant. His home is in Mount Vernon, New York.

The first is to unite man with man. Ours is an increasingly lonely world. Contacts among individuals are getting fewer and fewer. The church is a place where men come together. It is the family of God. In the church we should be close to one another both physically and spiritually.

Increasingly we are designing churches so as to promote intimacy. We are reducing the number of pews but using them more often and filling them better. The people are closer both to one another and to the altar and pulpit.

The second and greater purpose of the new churches is to bring us nearer to God. An architect friend of mine says his highest ambition is to build churches where people will throw away their cigarettes, take off their hats, and hush up automatically. That is the sort of church that we all crave—and that is the fundamental aim of the new places of worship which dot the landscape.

How does the present-day architect seek to achieve these ends?

He begins by eliminating the trivial. He tries to get rid of everything which would distract attention from worship. His list of things to avoid is long: busy lines of all sorts, unnecessary chairs, clamorous organ pipes, choirs that are over-conspicuous, windows that steal the show, light that shines into the eyes of the congregation from either windows or artificial sources.

The new architecture is gloriously simple. It makes scant use of decoration. It achieves its general effects by good proportions, the use of natural light from concealed sources, and the skillful choice of colors.

PEACE (ULC) CHURCH, TOHICKON, PA., BLENDS MODERN WITH TRADITIONAL
Atmosphere that helps relax, listen and pray

Increasingly the austerity of flat walls and sharp lines is being offset by the introduction of growing plants. Nature is incurably informal and relaxed. God's growing things have a great ministry to perform in God's house. Greenery can both put us at ease and inspire us.

The first task of the architecture is to create an atmosphere which makes it easy for men to relax, listen, pray, and cultivate a sense of the divine presence.

BUT A CHURCH should also say something positive. It should speak both to the individual and the multitude even when the minister is silent. It should never be just an empty place. Symbols are the language of architecture. Their virtue is that they suggest more than they say. They quicken the imagination, give food for thought.

Among the symbols of the church two are supreme simply because they are universally recognized. These are the table of Our Lord, and the cross. Our current ideal is that they should dominate the place of worship. To this end both are becoming larger and more realistic. We are moving closer to the Upper Room and Calvary.

The cross should never be a bit of pretty decoration, but the awesome symbol of our faith. Like the flag, it should either occupy a prominent position—or

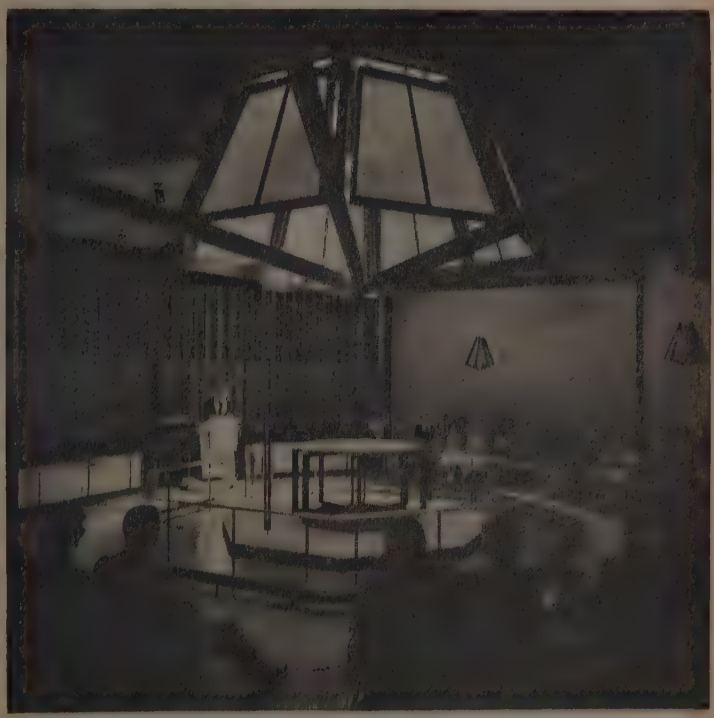
not be there. Nothing should ever overshadow the cross.

The cross on which Christ died was made of wood—and that is still the most appropriate material. In our newer churches the cross is not something which has been brought in, but is a part of the structure of the building, occupying the whole of the front wall. Often the windows are so arranged as to give fascinating shadows. One of the prime aims of the artificial lighting is to increase the power of the cross.

BENEATH THE CROSS is the table of Our Lord around which the disciples were seated for one of the great moments of human history and about which we have gathered for the most sacred experiences of life. It should stand at the center of the church. It should be visible to everybody—congregation, choir, minister, organist—all the time.

OUR ROMAN FRIENDS are replacing the high altars of the past with simple, free-standing tables, and the same impulse is being felt in Protestantism. What makes the Lord's table sacred is the elements which are placed upon it and not what may be behind it. The point of emphasis should be the surface.

This should be ample so that the Lord's Supper may be spread rather than stacked. And the more people can be about it rather than just in front of it,



ST. ANDREW'S (ULC) CHURCH IN BELLEVUE (SEATTLE), WASH.
Church "in the round," altar in the middle

ZION (AUGUSTANA), SALT LAKE CITY
New look in Utah

the better. In at least two Lutheran churches of recent construction the altar is in the center of the room with the congregation on all sides.

There are also churches in which the communion rail is nearly circular, enclosing the altar. One of the aims of the newer architecture is to bring the people and the sacraments closer together.

Such are the aims of the builders of our newer churches. Much of their work has been experimental. Inevitably they have often fallen short of complete success. At their best the new churches are giving multitudes of Protestants a better experience of worship than they have ever known before. Through these churches God is reaching men.

MOST OF THE criticism we hear of the new churches is superficial. Sharpest judgments come from people who have passed by without entering. They form their opinions on the basis of the outside of these buildings.

Any structure formed by human hands is primarily a shelter from the elements. Only in a dim way can it mirror that which goes on within. The plain truth is that most of our new churches are far more effective within than without. They speak more successfully to the Christian who comes seeking the means of grace than they do to the non-churchgoer hurrying down the street.

The true test of any architecture is what it does to us. An empty church is like an inert human being. We do not classify our friends by how they look when asleep. The way to judge a church is to sit in its pews and share in its worship. By this test most of our new churches would be rated highly successful.

THE FOOD OFFERED by our creative artists may be an invigorating fare: a great faith will express itself in searching drama, in symmetrical Communion ware, in challenging painting. Shoddy sacrifice and shoddy art have no place in Christian worship.—ERNEST B. KOENKER in *Worship in Word and Sacrament* (Concordia)

Sky Marks . . . and Beyond

"STOMACH ONE" WAS CLEARED FOR TAKE-OFF WITH LUTHERAN AIR FORCE CHAPLAIN DEUTSCHLANDER ABOARD. THIS IS THE SECOND ARTICLE ON A CHAPLAIN'S LIFE IN THE MILITARY SERVICE BASED ON PASTOR DEUTSCHLANDER'S DIARY ENTRIES

By JOHN H. DEUTSCHLANDER

THURSDAY—The fateful day has arrived. I'm going to have my first ride in a fighter jet. Thus far my experience has been limited to cargo and conventional troop carriers. Like the old "Gooney Bird," the twin-engined work horse of the Air Force since the days when it was still the Army Air Corps. Or that other faithful bird, the C-54, four-engined hero of the Berlin Air lift.

How well I recall one dismal morning at Tempelhof Air Base, Berlin, in early 1949! A number of us were busy adjusting our parachute harnesses before take-off for Rhein-Main Air Base in the free West. During our 5 A.M. breakfast the radio had cheered us with the news that Russian anti-aircraft artillery units were conducting firing practices in the narrow corridor which our airlift planes flew.

I boarded the aircraft and I opened my copy of the *Reader's Digest*. Title of the first article I saw was, "How to Add Years to Your Life." I showed it to Captain B. "A fine time to tell us," he said.

It would not have mattered anyway. We were already airborne and beleaguered Berlin was fading behind us.

I THINK OF THIS as I follow Lt. Col. Shomo into the squadron operations building in preparation for my first jet flight. What would it be like this time? I am somewhat apprehensive — more about how I would react rather than about the performance of pilot and aircraft.

I have on a "flying suit," a kind of sage-green coveralls, full of zipper-pockets right, left and seemingly everywhere. They fit me with a white helmet, proudly displaying the insignia of the fighter squadron commanded by Bill Shomo. We pick up our parachutes and walk across the concrete apron to the shiny T-33 two-seater jet. Bill leads the way, his tusseled blond hair blown by the wind, his flying helmet under his arm.

At the plane he explains the engine as I follow him around like a faithful dog. Then he starts checking. I know this is no show for my benefit. Here is a man who has flown combat missions during

World War II, one of the few living pilots who have been awarded the Congressional Medal of Honor.

He looks simple and down-to-earth. He has an almost gentle face and his speech is quiet and slow. There is nothing of the flashy hero-pilot about him—no put-on airs.

A little earlier I had had lunch with him and his family. A converted barracks is their home on the base. There are five children, from Billy who's 12, to Tommy who's 11 months.

Helen had been a trained nurse before they were married. They were competent and relaxed as they looked after their children during our luncheon together. There was a special kind of tenderness and patience about this husband and wife.

But now, out here on the flight line, he is again the fighter pilot with all his senses concentrated on the aircraft and on the flight before us. He is responsible for taking me up there and getting me back. He may sense my apprehension. "John," he says, "I have brought in 11 planes with engines out. If this one flames out I can bring it in O.K., so long as we are high enough and have a level place to land. If that's out, we can always make a 'nylon let-down' " (vernacular for "bail out and parachute down").

CREW MEMBERS are standing by as we climb into the plane. I have the rear seat with instrument board and controls almost identical to those used by Bill. Airman First Class Jack T. aids me in getting properly buckled down.

I had counseled with him and his young wife a few weeks earlier because of some domestic difficulties. He is only 20 and his 18-year-old wife's financial carelessness was something to be concerned about.

But observing him working on the plane I see a different man. He has poise and competence as he goes about checking things and making adjustments. His instructions to me are crisp and clear.

Gone is the "irresponsible kid" picture I had of him earlier this month. He now speaks and acts like an expert, a mature, full-grown man who knows his business.

The tower operator signals, "Stomach One, cleared for take-off." That's the code name for our flight. There is a seemingly effortless and almost noiseless moving ahead. In a few seconds the runway is behind us.

Bill Shomo's voice comes over the earphones asking how I feel. In a burst of bravado I manage to say, "I feel fine except that I shouldn't have eaten so much for lunch." I think I can see his helmet-covered head duck ever so lightly.

I ADJUST MY oxygen intake and fairly scream over the intercom that I have never seen such a complete panorama of Sioux City. Bill's drawling voice comes back to tell me that this is not Sioux City but Sioux Falls, South Dakota. We have already traveled 90 miles. I am stunned. This is exciting!

We have reached 20,000 feet and are still climbing. "Are you ready for some mild acrobatics?" I clench my jaws and say, "Yes, but make it mild and brief."

We go into a steep dive and up again until my body is pressed against the seat at ten times its normal weight, or so it seems. Then we roll over.

I gaze at what I think is downward and see the sky. I look up and see the earth like a moving crazy-quilt pattern. Will I get sick? No—at least not yet!

Again I can feel myself squeezed into my seat with what seems a ton of pressure. But, oh glorious feeling—I continue to feel fine, exhilarated, almost rapturous!

F-105 FIGHTER-BOMBER MEASURES 63 FEET FROM TIP TO TAIL
Across the threshold of speed and sound

Bill takes me through some further fancy maneuvers. But through it all I somehow remain fairly normal, knowing at last that I have crossed another threshold in my Air Force experience.

"How DO YOU KNOW when you are right side up?" I ask. "The instruments tell me," Bill answers. "But on a day like this I pick out a cloud formation in the distance. It serves as a sort of a 'sky mark' when I come out of a turn."

Land marks are old stuff, I think. These pilots look for sky marks and beyond. I think of the sky marks of God that reach beyond the clouds. I think of the man in front of me, air ace, commander of a fighter squadron, winner of the Medal of Honor, husband and father of five.

I remember him and his family occupying a full pew on Sunday mornings at our base chapel—not sporadically but regularly, Sunday after Sunday. I feel honored to fly with this man, and now I feel confident and safe. I thank God for the extra measure of assurance and trust that comes to me through this unassuming layman of the church.

OUR FUEL SUPPLY is running low. We're returning to home base. I think of my family back home in Cleveland. As yet they have not been able to join me here. It would be months before we would be together again.

SQUARE-OFF FOR CHAPLAINS DURING DRILL TRAINING
Back to the days long forgotten

My wife Helmie and I have been married 22 years. Yet during this time we have been separated for a total of nearly five years by force of war and circumstances peculiar to the military service. They must be a special breed, these women who can see their husbands off to war and distant places and bravely bear the responsibilities and hardships attending frequent moves and the lack of a husband's strong arms and comfort.

We're making our landing approach—air speed 170 knots. Again my thoughts take me back to one of those frequent good-byes of the past. Helmie has never told me how she felt on that day in '44 when I went overseas.

We stood on the platform at Linndale station in West Cleveland awaiting my train. Many months were to pass before we would see each other again. There was so much to be said but somehow neither of us found words. The things we said were pointless.

I CLIMBED aboard the train and saw her wave to me. Then she turned abruptly, a lonely figure on the platform. She had never complained, had never shown anxiety. But on that day I knew I had a wife who could put up with a soldier-husband's departures. Her courage has been an inspiration to me. I couldn't have done without it.

We touch down and roll out on the runway. Bill opens the canopy and once again we feel the heat and humidity hovering close to earth. It's like returning from a dream-world.

I would ride jets again and again after this, but never with that unique and exhilarating feeling that was mine when I went up for that first time with my gentle friend, Colonel "Bill."

CHRIST DID NOT MIND BEING QUESTIONED. DO WE RESENT QUESTIONS ABOUT OUR OWN UNDERSTANDING OF FAITH BECAUSE WE'RE UNSURE OF OURSELVES?

Don't Stop Asking Questions

BY THOMAS M. CORRIGAN

EVERY SATURDAY Perry Mason is given a bad time by assorted desperate and psychopathic characters and crooks on TV. Despite all obstacles he always wins and, far more admirably, he always arrives at the truth.

There's another lawyer who's not been so successful. His program is much older (it's been running since A.D. 32) but he isn't very popular. The people who are making it rough for him after all these years are ordinary, law-abiding folks like you and me. Only we don't just get in his way once a week in a fictional courtroom.

We obstruct him continually in our daily lives, and even on Sundays in church. He's still a long way from winning his case, and most of the truth he's been trying to reveal is still hidden.

Who is he?—He's the lawyer who asked Christ the most all-inclusive question ever asked: "What shall I do to inherit eternal life?" (Luke 10:25).

SOMEHOW, we have learned to look upon this as an impudent question and to resent the one who asked it. This could be because of the way Luke began the story about him. "A lawyer stood up *to put Him to the test.*"

While we admire the way Perry Mason's sharp questioning pierces the false fronts of his opponents, our feelings toward this lawyer are different: "How dare this man presume to cross-examine Christ?"

If we take a second look at the story we may be surprised to find that there is nothing in it that shows Luke taking sides as we do. There is only the one, matter-of-fact statement quoted. Luke didn't say a single word *against* the lawyer for trying to test Christ.

Looking further, we may be even more surprised to see that also Jesus showed not the slightest resentment toward the questioner. All he did was quietly ask the lawyer in return: "What is written in the law?"

Though we haven't gotten into the story yet we may already begin to ask some questions of our own. If Christ did not resent such questioning, why

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Lutheran layman Thomas Corrigan is partner in a Wisconsin law firm which has its offices in Milwaukee and nearby Cedarburg.

should we? Who are we to resent it *for* Christ? He did not mind being "put to the test." Is it possible that *we do?*

Perhaps in defending Christ against the lawyer, we are only defending ourselves from a kind of questioning we do not like. It's much more comfortable to deal only with questions to which we already know the answers.

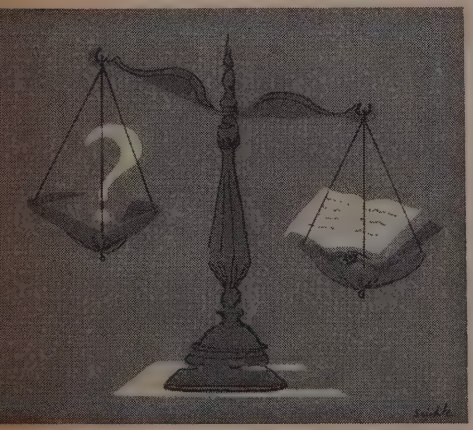
READING ON in the Bible story, we can find no fault in the lawyer's answer: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength and with all your mind,—and your neighbor as yourself."

Jesus found no fault with it either, and simply told him: "You have answered right. Do this and you shall live."

What more could even the most inquisitive lawyer want to know? Most people would not only have been satisfied, but superbly smug at such reassurance, but this lawyer wasn't. "And who *is* my neighbor?" he asked.

This was no smart-aleck question. We can be grateful that somebody asked it. If he hadn't, we might never have heard the parable of the Good Samaritan.

At this point in the case we begin to see the emergence of a pattern. Could this pattern possibly be a biblical "M. O."?* The lawyer asks a general question we would all like answered. Christ has him answer his own question, then tells him he is right.



Then the lawyer asks another, much more specific question. The only answer he receives comes in form of a parable. However, that is not the end. To help this man, once again, to find his own answer, Jesus asks him: "Which of these three (the two others who 'passed by' and the Samaritan) proved neighbor to him who fell among robbers?"

When the lawyer gives the right answer, "The one who showed mercy on him," Jesus, as wisest of all judges, decides that it is time to let him have the final key to the completion of his (and our) case, and so he tells him: "Go and do likewise."

THE SWITCH Jesus pulled in this lawyer's case was intended not only to wake him up but to shock us into seeing what is expected of us. Seemingly Christ was giving the answers, but actually the lawyer gave them. Christ only helped him, first to see, and then to admit, what he already knew.

That is exactly how he helps us today. Each of us, like a beginning lawyer, is on his "first case." From his "high-court bench," Christ, a supreme judge, refuses to tell us what to do. He treats us as a kindly judge would an inexperienced lawyer, leading a free exchange of ideas to a point where we see what we should do.

The most kindly justice, however, can-

** For our readers not versed in TV detective lingo: M. O. is the method of operation adopted by assorted criminals to fool the law and by equally assorted lawyers and private eyes to fool the lawbreakers.*

not heal the sick. All of us sometimes become too sick to have the strength to stand before the court and argue. When that becomes the case, Jesus does not remain a judge, but takes the role of a physician and of an attorney ready to plead our case if we'll just ask him to take it.

These ideas are not in the story. But they appear time and again in the Scriptures. They combine together as the mainstream of a well-knit plot that far outdoes any Perry Mason story.

See how clear the pattern becomes? The lawyer asked a question; he was told a parable; he discovered that with only a little help from Christ, he was capable of judging for himself what was right. All he needed to do now was to do it.

CHRIST "SPONSORED" this program about the lawyer with a purpose. He wanted to advertise the eternal truth that not only lawyers but everyone should ask meaningful and persistent questions. Perry Mason cross-examines criminals to ferret out the truth about wrongs that have been done. We are told to "go and do likewise."

This means not only cross-examining ourselves about wrongs that we have done or that have been done to us. We are also to cross-examine Christ by turning to his Word to find out what is meant by "doing right."

WE SHOULD not settle for reassurances, either, even when we do find them in the Bible, that we are "right" in what we already have said and done so far. We need to continue to burst forth, like the lawyer in the story, with those new questions that spontaneously grow from each old answer. Each of our questions will then be answered just as this lawyer's question was. We will be unexpectedly supplied with a parable, in which we can find our own answer.

HOW CAN CHILDREN BE TRAINED AT AN EARLY AGE TO APPRECIATE THE WORSHIP SERVICE OF THE CHURCH? A CALIFORNIA CONGREGATION IS DOING IT THIS WAY:

We Have a Youth Church

BY TRUDIE MORGENSEN

CHILDREN LEARN from every situation. Whatever their experience may be, good or bad, some of it will be retained and influence their reactions in later life. People may not remember why, at age 35, they like doing certain things or distinctly abhor others. Chances are they're still reacting to something that happened to them 30 years ago.

It's the same thing with church. Assume a young child has thoroughly enjoyed being in a church nursery during services. The supervisors were pleasant, the surroundings cheerful, the learning not a chore but a game. It's a good bet that many years later when the child has become an adult with children of his or her own, these children will be found in the nursery room as early as the church will take them. Of course it works the same way in the opposite direction.

So, early impressions are important

when a child is first introduced to the services of the church and may well determine whether the children of the next generation will be cheerful or reluctant church members. This introduction may come any time in the life of a five-to-seven-year-old. The child has grown out of range for the nursery that accommodates babies and pre-schoolers. He's just getting too big for the little chairs and he needs a greater intellectual challenge to keep him busy for an hour.

IN MOST CASES, the only place to go is "up"—to attend the regular service. And now he's got to adjust, radically and in a hurry. In the nursery room he could get up and move about. And he would be doing a great many things in one hour.

Now all this is changed. The child must sit still, very still, and listen for a full hour to something that will make very little sense to him. This is different from school where he has learned to sit still but where the teacher speaks directly to him and in a language he can understand. In church he's surrounded by adults and some of them will strike him as funny.

There will be a constant temptation to talk about the things he sees. How can he wait until the service is over? He'll just *have* to tell mother or dad about it—in a stage whisper that, to the red-faced parents, will sound like roaring thunder. And with that, the agony is on. It's agony all around.

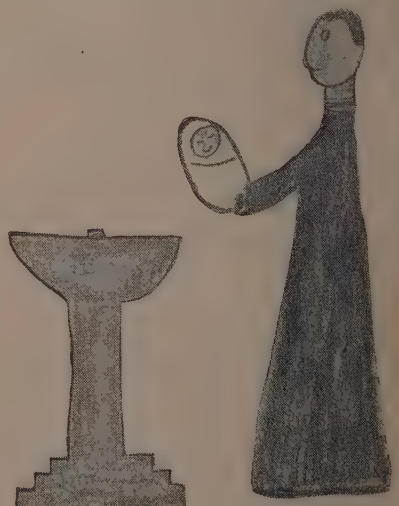
Of course, there are exceptions. Some children just naturally fit into the situation. They're quiet, not given to emotional outbursts, able to sit through the whole hour without a sound. To them, being close to their parents is full satisfaction. But even these children can use a bridge closing the gap between the informality of the nursery room and the austere solemnity of the church nave.

THIS IS WHY we, at Grace Church in Santa Barbara, California, started a program preparing children for the service. We call it our "youth church." It's aimed at children between the ages of five and seven.

We planned it so that the children would spend part of the hour-long service with the congregation in the nave. They stay with the adults through the first part of the service and participate in the liturgy. During the sermon hymn they file out and go to the Sunday school room where they receive a lesson about worship or the faith and life of the church.

It comes to them in a kind of sermon presented at their level of understanding. And they get a chance to move about and speak when they feel the need to express themselves. That need is considerable.

The children appreciate the arrangement. They learn by doing according to plan rather than by trial, error, punishment and frustration. Within a few



"HE THAT BELIEVETH AND IS BAPTIZED"
Imagination plus instruction

". . . GIVEN THINE ONLY BEGOTTEN SON"
Do-it-yourself with an assist

months they have "grown into" the service, learn to understand what the liturgy is all about and why we do things this way in church.

WE KEEP all children from the youth church together in the nave. They know each other and begin to develop a sense of fellowship that is important to any meaningful service of worship. When the ushers receive the worship cards from the congregation, they hand in their cards with the first name written on it.

We help them make up their own service books. Covers are of red construction paper. The liturgy is written in large letters, similar to those used in early grades in school, with the words of the pastor printed in black, those of the congregation in red.

This helps children who can't yet read to follow the service by pointing to the portion of the service at which we are. And point they do. Whenever the congregation intones a response you can see little fingers move on the pages. Adults watching the fingers may risk losing their turn in the liturgy.

THE DO-IT-YOURSELF character of the service book was enhanced by leaving the page opposite the printed words blank so that children can draw a picture corresponding to the part of the liturgy it contains. In the confessional part of the service, some children drew sad faces. Another one showed a "person crying at home." Several children drew people praying for forgiveness and one drew three prisoners in jail who were "sorry for what they've done wrong."

At the *Salutation* ("The Lord be with you" — ℟: "And with thy spirit.") the opposite page shows photos of the children we took and they pasted into place to which they added a picture of Jesus standing beside it.

The children are more settled and serious now about the liturgy. With the drawings helping them keep up with the service and the concentration required to have the finger in the right place, many children have begun to memorize certain parts of the liturgy. It is obvious that at different moments, different children are participating in worship.

They are contributing to the service and they know it. We displayed some of the drawings in the narthex to convince the children that what they have to contribute is appreciated. People were delighted, and the group increased notably after the display.

We hope to give our children a good impression of worship. When time comes for them to graduate to the full hour they ought to be prepared, at least to some degree, to give and receive.

The two drawings are taken from one of the "service books" prepared by a six-year-old girl in Grace congregation's youth church.

FIVE MAKE A FAMILY

So Much to Do

"YOU HAVE to make some choices, Pete. That's what it boils down to." I heard Dan and Pete talking in Pete's room.

Pete has been getting involved in too many things since school opened. I've tried to point this out. I asked Dan to talk with our son last week, but Dan felt we should let things ride. Maybe Pete would see the light and drop a few activities. We would prefer this solution.

BUT—yesterday Pete came from confirmation class—it's his second year and he looks forward to the weekly classes—and announced that he and Eddie and a couple others were going to form a model-plane club.

"Not another club or extra activity!" I slapped a wet towel on the sink as if I were spanking Pete.

"Who says so?" Pete asked smartly.

"I say so," I retorted just as smartly.

"Who are you?" Pete snapped as he rushed past me.

"Your mother—that's who," I retorted angrily, and grabbed his shirt as he passed. Sometimes I can't be polite when I hear that teenage back-talk. We had a little of it with Karen and lived through it. Now it's Pete's turn. Then Sue later. And, yet, our children are quite polite and loving. Think what teenagers say and do in some families!

"Listen, Pete, there are some things you *have* to do. They come first. School and homework—church, Sunday school, confirmation class—family responsibilities. Besides these you have many extra activities—Scouts, football, stamp club, music, neighborhood jobs you've promised neighbors to do to earn money, fun with your friends, parties, and . . ."

". . . and Annaliese Hanson . . ." Sue added, as she whirled through the kitchen on her way to dancing class.

"You stay out of this, Miss Susan Melton," I scolded.

"Yes, M'am," Sue blew a kiss and slammed out the door.

"Now," I drew a deep breath and returned to Pete. "Young man, you'll have to face the facts. Something has to go. You can't belong to every club, take part in every activity. Sit in your room for an hour. Think over your life. Make a list of the things you are doing and want to do, and underline the essentials. If you want to form a model-plane club, maybe something can be eliminated."

I RELEASED his shirt and turned him toward the door. "Upstairs. You have time before dinner. I'll excuse you from peeling potatoes tonight."

"Aw . . . Mom . . . I promised Eddie I'd call him about going to the hobby shop . . ."

"Upstairs!" I turned my back and looked sternly at the sink. Tonight Dan *has* to talk to that boy, I told myself.

So that's why Dan and Pete's voices were coming from Pete's room. I could hear them downstairs as I prepared the dinner. Dan and Pete have a wonderful friendship. I know Pete can take criticism and advice better from Dan than from me. Boys his age need the influence of

men, but most of their discipline comes from women—teachers and mothers.

Dan and Pete's interests are quite alike. I realized this anew when I overheard Dan say, "Now this 762 model is a complicated job. If I were you or Eddie, I'd start with a more simple plane."

I laughed as I put dishes on the table. Dan and Pete were looking over the model-plane catalog. I could see Dan in our basement workshop, making model 762, while Pete and Eddie and their gang started on a "more simple plane." Instead of helping Pete to eliminate some activities, Dan was helping him to add a new one.

DAN CONTINUED. "It's Friday. The hobby shop is open tonight. Call Eddie to see if his parents will let him ride to the shopping center with us tonight. While your mother does the marketing, we can visit the hobby shop."

"Why are you laughing, Mother . . . all by yourself?" Karen surprised me as she came into the kitchen. "Oh, it's my night to set the table and you've done it!"

"I had time, Karen. Your father and Pete are engrossed in a plot. Dinner will be a little late."

"Is that what you're laughing about?"

I nodded. "If you want to give Pete a present for any reason—make it a model plane."

"Is he on *that* hobby now? What happened to stamps and woodworking and dried bugs and pictures of baseball greats and sports heroes?"

"I *hope* he's given a couple things up. That's what your father and I have warned him he must do."

"I know how Pete feels," Karen said, as if remembering her childhood a hundred years ago. "There's so much to do and it's all such fun. But he'll learn." She put her school books in the hall, washed her hands at the kitchen sink, and started to gather ingredients for a salad.

"Mother . . . you know what some of the girls are planning? The girls' lounge at school is so depressing. We've decided to plot ways and means of getting new curtains and chair covers for it . . ."

I KNEW WHAT was coming. ". . . so we're forming a club. Our home economics teacher is going to help us."

I stirred the cream soup resignedly. "I give up. Your father and I try to help you by suggesting you limit your activities, and every day you think up new ones."

I heard Sue outside. "'Bye, Buzzy!" she shouted. "See you tomorrow at the MFYM Club."

Karen and I looked at one another and laughed. "And what is the MFYM Club?" I asked.

"Big secret," Karen said. "Even I don't know, though they had to ask me how to spell one of the words in the club name."

"It's no use," I said. "Dan and I will have to give up. We're not very good examples anyway. We have too many interests ourselves."

DURING his early years the child changes his ideals often, he wants to be a fireman, until he sees the new garbage truck, then he wants to be a garbageman. When the doctor visits next door the child plays doctor. This is amusing, but do we realize that it is also serious? It is God's way to help the child feel out for the purpose which God may have for his life. —*The Christian Parent*

WORSHIP NOTEBOOK

VESPERS (PART 8) — THE PRAYER

IN THE SERMON on the mount our Lord was specific about how we are to pray. In a few words he provided a proof text for all who object to formal prayers and feel that one must always "pray from the heart."

"And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words." A few verses later he says that we should "pray like this": "Our Father who art in heaven . . ."

OBVIOUSLY our Lord wasn't concerned about the fact that we might tend to repeat ourselves in our prayers. His statement was not directed against the same words being said over and again. Rather it is the word "empty" which must be stressed. He didn't want us babbling a lot of words as a schoolboy recites the multiplication tables without thinking what he is saying. Words certainly may, and will be repeated, but they must be thoughtful words.

This is something we all need to think about. How many times have you said the familiar words of the Lord's Prayer? And as you did, what did you think about? This is the danger with any kind of formal prayer, or, for that matter, any kind of formal speech. What do you say when you greet someone. Are you thinking about the words you speak?

Matins and Vespers have distinct parts. Primarily they are intended for the use of Psalter and readings from the scripture as the basis of our devotion. To these we add hymns, canticles and sermons. But seldom if ever does one find a service of the church which does not include prayer. If a group of people have assembled to hear about God and to sing his praise, they are certainly going to want to talk with him. That is why we pray.

THE LAST SECTION of Vespers is known as the Prayer. Actually it's more than a prayer, rather it's like a little service in its own right except that the whole burden of the section is on prayer. It begins with the *Kyrie,* a Greek word meaning "Lord." This *Kyrie* is similar to the alternate form in the Service (see bottom of page 2 in the Service Book) although here the minister says the words "Lord, have mercy upon us" only once. The congregation then responds three times, one right after the other and substituting the word "Christ" for "Lord" in the second phrase.

The Kyrie thus provides an introduction to the Prayer. It sets the pace for the prayers which will follow. By singing the Kyrie we are reminded of the words from the Epistle to the Hebrews (4:16), "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." The key word is "mercy."

It is natural that after having sung the Kyrie we should *all* say the Lord's Prayer. Notice that the rubric says just that. In the Roman Church even to this day the Lord's Prayer is usually said by the priest alone, and then quietly, until he says aloud "Lead us not into temptation," which is the signal for the people to come in with "But deliver us from evil." Also, in the Service it is the minister alone who says the prayer, the people joining with

the doxology. In Vespers everybody says the prayer together.

Some people are surprised to find that the form of the Lord's Prayer which is most common in use among English-speaking people is not that which they find in their King James Bibles. This is because this popular form dates from the King's Book of 1543 which preceded by 68 years the King James version.

THERE THEN follows that little interchange or greeting which characterizes worship in the liturgical churches. The minister says or sings "The Lord be with you" to which response is made: "And with thy spirit." Then the minister says "Let us pray."

It may seem strange to some people that this should be said here. Have we not been praying as we sang the Kyrie or said the Lord's Prayer? Actually the use of the *Oremus* (Latin for "Let us pray") is the liturgical introduction for the Collect. It has practical value in congregations where the Collect is intoned or sung, since it sets the pitch for the prayer which follows.

We now see that Vespers and Matins as well as the other minor services find their basis in the Service or the liturgy. Using the Collect for the Day from the appointed propers, we pin-point our particular service within the structure of the church year. Thus at Vespers on Sunday, the Collect read at this point is the same one read at the Service earlier that morning.

When Vespers are held on a night other than Sunday, the rubric on page 276 provides that this continuity with the day or season of the year be continued: "The Collect for the Sunday is said at Vespers through Friday: but on Saturday the Collect for the following Sunday is said. The Collect proper for any Sunday or other Festival may be used at Vespers of the day before." If a parish were to conduct Vespers every evening in the week, the Collect would be the same through Friday and on Saturday evening it would be changed to the Collect for the day which is to follow.

There are other rubrics concerning the use of the Collects and these are given in the General Rubrics on page 274.

IN ADDITION other collects may be used after the Collect for the Day, but in order to maintain the schedule of the year it is important that the day's Collect always be read first. The other Collects provided in the SBH are on pages 218 to 236, and here may be found prayers suitable for almost every occasion.

This does not mean that only these collects are to be used. There are many books containing excellent prayers and the discriminating pastor or leader will learn to choose wisely from among them. The important thing is that these prayers reflect the expressions of those who have assembled for their evening prayer and devotion.

After the last of these other collects has been offered, the minister says or sings the versicle: "The Lord will give strength unto his people," to which all present respond, "The Lord will bless his people with peace." These words (Psalm 29:11) form the basis of the beautiful prayer which concludes this section.

The Collect for Peace dates from before the fifth century. Each age has recognized its pungent relevance to the times and conditions in which men have found themselves. When the Roman world was threatened by the barbarians from the east these words had significance for those who used it not unlike the meaning it ought to have for us today. Whether the anxieties, cares, and worries which

assault us are personal or international this prayer speaks to our troubled minds. Beyond the beauty of its form is the depth of wisdom and understanding those words convey. If we were to memorize but one prayer from among the many in the Service Book, it ought to be this one.

There may be times when the Prayer of Vespers is not used. In its place, the rubrics (page 276) provide that "the General Suffrages, the Evening Suffrages, the Litany, or other prayers may be said." It would be well if from time to time these other forms were to be substituted for the Prayer of Vespers. Certainly in that way we would come to be more familiar with the orders provided by the Service Book.

(*To be continued*)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Reputation

QUESTION: I am worried about my closest girl friend, especially about the name I may get by traveling with her. About six months ago we moved to this part of the city from a suburb. Of course, I had no friends in this section, so I struck up a friendship with Norma, who works in the same office I do. Soon she invited me to go with her to a night club in the downtown area. We have visited several. I thought nothing of it for everything seemed all right, though some of the entertainment was quite different from anything I had witnessed before. Norma is an interesting person and she helps one to have a good time.

Soon after Norma and I became friends I began to notice some raised eyebrows in the office. Some of the girls looked at us as though they considered us as out of their class—on the wrong side. Certain remarks and a tendency to avoidance have indicated that my friend's reputation is not good. I learned also that the other girls are talking about us behind our backs.

What am I to do? I like this girl, and I have no other real friends. I have always had a good name and I want to keep it. At the same time, I don't want to hurt Norma by ending our friendship.

REPLY: You can't let matters drift as they are—your situation may become worse if you do. You could, as politely as possible, tell Norma that you cannot continue to go with her, and consider the question settled. That would be the easiest and quickest solution. But would it prove satisfactory? It seems to me you can do something better, and, at the same time have a good chance of saving your friendship.

Why not have a calm, confidential talk with Norma, and lay the whole matter before her? Point to the possibility of continuing as friends, avoiding any reprehensible activities, getting into more commendable recreations, and winning the good will of the acquaintances of both.

Invite the girl to go with you to church services and other church activities, and help her to get some new friends there. Have her in your home for several meals or for an evening of games or pictures. After some progress has been made, invite her and a number of the office girls to a little

party at your home. Let all see your home background. On some later occasion you could include selected boys in the group. Plan games or activities of a character that will command respect and provide fun.

Such a plan will, I believe, help you toward the solution of your problem, will harm no one, and may prove a real benefit to all concerned.

Unhappy activity

QUESTION: After more than forty years in business, and after several years of caring for my invalid mother—to her death—I yielded to the entreaties of old friends here in the midwest to come to this area. Here I united with a church and gave myself wholeheartedly to its work.

I was welcomed and was soon drawn into a variety of activities—guilds, aids, and numerous activities. I did many things that no one else wanted to do. At first this service seemed to be appreciated, but it developed that the more willing I was to do things, the more I was given to do, with the result that there seemed to develop among the women a kind of resentment. They didn't seem to like it that a relative newcomer was receiving so much recognition — though recognition was the last thing I wanted.

So more and more criticism came my way. Now the pastor has come to feel that I can't get along with the women, and he has suggested that I withdraw from the work I've been doing, but remain in the congregation. It seems evident that my motives have been misrepresented, and that a number of the women would like to be rid of me entirely.

Since so many of these people have become unfriendly to me I really do not feel welcome at church. But I have been a regular at church here and in the East for so long that I can't bear to stay away from services. I have in mind attending service in another congregation. I am afraid the pastor would not give me a letter to unite with another church.

REPLY: It happens in some congregations that one or a few persons are "worked to death." Often enough appreciation is badly lacking. After your many years in business you have found some of the petty annoyances, which often attach themselves to church work, hard to endure. One may soon reach the point of being "taken for granted."

Ordinarily it is best for a person to work out his problems and grievances in the congregation where they have arisen. Certain degrees of adaptation are required of everyone. But if it is impossible to accommodate yourself to the situation and find a happy adjustment, you are certainly not bound to worship or work there for ever. Do not make the mistake of wandering from church to church, but try to find a congregation of your communion where conditions are more favorable, offer your services in a limited way, and give your best.

Or you may wish to render some of your Christian service in some other organization. After some time you may feel impelled to unite with the new congregation. But you should not make any decision until you have given the matter serious, careful, prayerful, unhurried consideration. Such a choice should not be an emotional one.

It does not seem that you need a psychiatrist. You need rather serious consultation with God and your own inner being. Think it through, pray it through, and then give your best to the new undertaking.

BOOKS

FAITH AND HEALTH

A Doctor's Casebook in the Light of the Bible. By Paul Tournier. Harper. 256 pages. $3.50.

The Swiss physician-author of this book is obviously a mature medical practitioner as well as a man of deep Christian convictions who has integrated the insights and values of these two disciplines in an uncommon way. Not content to keep his Christian beliefs safely detached from his medical ones, he has examined the phenomena he observes in his patients, and his own role as a physician, in the light of biblical teaching. In this way, he has made many significant observations about life, death, disease, and healing, using case histories and biblical and medical quotations liberally.

It is difficult to single out one thesis from the many interesting ones in this highly readable book, whose various observations will be just as meaningful to the layman as to medical practitioner. Certainly, one of his major theses is that the physician who is trying to practice in the light of the Bible is a "doctor of the person (who can) no longer see man as a collection of cells but as a spiritual being called to a personal destiny and endowed by God himself with priceless value." A natural outgrowth of this thesis is the belief that the physician is obliged not only to treat disease with all the technical means at his disposal but also to try to create in man "that full harmonious development which will make him a person."

While not all of the book's conclusions will be completely agreeable to medical readers, any practicing physician will discover here much cause for reflection, and will find himself wondering if certain difficult patients he has treated might not have been helped by the application of Dr. Tournier's insights.

Tournier's background includes a more-than-average exposure to psychoanalytic thought, which he has used to advantage in explaining and supporting his conclusions. How different his interpretations of biblical teaching might have been without this leavening influence remains a matter for conjecture.

JOSEPH J. BAKER

Nashville, Tennessee

CHURCH IS IN BUSINESS

There haven't been good new books for a long time on managing a congregation's business affairs. Now within one month two well-written volumes are published, covering almost exactly the same subjects, and both highly useful for church treasurers, financial secretaries, and other leaders.

Handbook of Church Finance. By David R. Holt II. Macmillan. 201 pages. $5.

After years in banking and in teaching economics and finance, Mr. Holt became a Presbyterian pastor. He recommends detailed procedure for conducting the every-member visit, constructing the church budget, keeping financial records, borrowing money, dealing with banks, mortgages, insurance, investments, and related subjects.

Efficient Church Business Management. By John C. Bramer, Jr. Westminster. 150 pages. $3.50.

Mr. Bramer is in banking and is an active church layman. The congregational budget comes first in his book, then the membership solicitation to meet it. Financial reports, accounting, purchasing, insurance and property maintenance, the church's wage and salary program, and a concluding chapter on church administration and promotion are the contents of this book.

ARE LUTHERANS CONVERTED?

Conversion. By Erik Routley. Muhlenberg Press. 52 pages. $1.

"What do you Lutherans believe about conversion?" is a question frequently asked in adult catechetical classes. An excellent answer is now available in the 52 pages of this "Fortress Book." It is a most helpful addition to the books a pastor should have available for collateral reading by members of the adult class and it should certainly be part of the library of every congregation.

Written for laymen in interesting parable form, it covers the chief phases of this frequently debated phase of our Christian faith —"What Conversion Is" ("being started on the journey that leads from a conviction of God's contempt to a conviction of God's friendship"); "Toward What Is a Man Converted?" ("total reconciliation of man with his Father in heaven"); "Who Converts?" ("God the Holy Spirit who can use anybody or anything for that purpose"); "How Do I Know I Am Converted?" ("when I am *habitually* turned *toward* God," possessed of an "unmistakable kind of peace" and "an assurance of being wanted by God").

An interesting comment is made on dramatic and highly emotional conversions as by no means the only genuine kind.

A brief statement on both public and private evangelism, on faith in Christ as a God-given quality in the would-be convert, for conversion without faith is impossible" and on the church, a community which every true convert will join, concludes this plain but biblically based presentation of conversion. FRANCIS R. EDWARDS

Orlando, Fla.

IMPORTANT WORD

The Concept of Newness in the New Testament. By Roy A. Harrisville. Augsburg. 126 pages. $1.95.

The publication of Kittel's *Theologisches Wörterbuch zum Neuen Testament* was, among other things, a necessary reminder that the study of theology really begins with the study of words. But it is a kind of word study that is something more than an exercise in lexicography. This is important when a word which has one generally accepted connotation to us had a somewhat special meaning for its author.

Professor Harrisville, rightly emphasizing the importance of those concepts which are part of the *kerygma* and sensing an inadequacy in previous studies of the word, provides a re-examination of the concept of "newness" which has important theological implications.

He begins with a lexicographical study of the Greek words for "new." He next examines the specifically biblical connotation of the concept, and concludes that though different words are used to express the concept they are closely synonymous in their New Testament usage. The relation of the concept of newness to the New Testament *kerygma* is then examined and especially its application to certain key New Testament ideas, such as new covenant, new life, new man, new creation, new commandment.

The result of this study is to show the close unity between a number of New Testament concepts which heretofore have been regarded as standing somewhat separate and unrelated. Indeed, the concept of newness, with its aspects of continuity, contrast, finality and dynamic, is seen to be quite central to all New Testament thought.

This is one volume in a series of *Theological Monographs* which Augsburg is publishing aimed at "Pastor and Student." It is not for those who want an easy and uncomplicated theology but neither is it so difficult that it should intimidate any pastor or student. The Greek is fun and the theology is important. HARRY J. MUMM

Pacific Seminary

GOD OUTSIDE SCRIPTURE

Six Secular Philosophers. By Lewis White Beck. Harper. 126 pages. $2.75.

Men who thought much about God, but entirely outside traditions of biblical revelation, are described skillfully. They are Spinoza, Hume, Kant, Nietzsche, William James, Santayana.

This group of six crosses the watershed between the 17th century, when it was still necessary to give some acquiescence to orthodox belief, and the early 20th century when it had become conventional for philosophers to disregard Christian tradition. Dr. Beck, professor of philosophy at the University of Rochester, doesn't speculate as to trends or give any personal assessment of the men whose thoughts he explains. This book is a clear, highly simplified description of the thought regarding religion in the writings of notable philosophers.

ULCA . . .

Convention Drama to Show Church in Changing World

A NEW DRAMA depicting the crucial issues facing today's church will be presented during the 22nd biennial convention of the United Lutheran Church in America at Atlantic City next month.

"The Time Is Now," a three-act play, was written for the convention by Dr. Robert E. Huldschiner, assistant editor of THE LUTHERAN. It will be presented Sunday, Oct. 16, at 7 P.M. in the Atlantic City High School auditorium.

Sponsored by the ULCA Department of Worship, the play will be directed by Norman D. Dietz of New York, executive director of the Lutheran Foundation for Religious Drama. Incidental music will be provided by the choir of Philadelphia Seminary, directed by the Rev. Robert E. Bornemann.

Dr. Huldschiner says his play does not preach about this world. "Rather," he explains, "it reveals how individuals react to various phases, with the understanding that these individuals constitute the church."

The action revolves around one family. "The older members of the family struggle with the problems of overcoming prejudices and traditions," Dr. Huldschiner observes. "The younger, anxious to bring the gospel to the space age, grope with their uncertainties.

"It is the well-known story of the old guard and the new. The old church, predominantly rural, finds itself surrounded by a new and unfamiliar world—a world of suburbs, mechanization, industry, and of teeming cities with their slums and population shifts."

Against this background of a changing world, the author has provided a liturgical structure, integrally woven into the plot, revealing the eternal truths the church is challenged to make meaningful.

Dr. Huldschiner joined the staff of THE LUTHERAN in 1954. He was a journalist and author of radio and screen plays in Italy before coming to the United States as a newspaper correspondent in 1950, with assignments at the United Nations and in Washington. He holds a doctor of philosophy degree from the University of Florence.

Church Leaders to Report

BIENNIAL REPORTS from the World Council of Churches and the National Council of the Churches of Christ, U.S.A., will be presented by outstanding ecumenical leaders at the ULCA's convention in Atlantic City.

Speaking for the WCC will be the Rt. Rev. Henry Knox Sherrill, retired Episcopal bishop, and first president of the National Council of Churches. He will be heard Tuesday afternoon, Oct. 18.

The report of the NCCCUSA will be made by Dr. C. Arild Olsen, executive secretary of the council's Division of Christian Life and Work, on Monday afternoon, Oct. 17. Dr. Olsen is a former president of Grand View College and Seminary, Des Moines, Iowa, and a member of the American Evangelical Lutheran Church.

$25 Million for Buildings

ULCA and its home missions will spend $25 million for new construction this year. Dr. Donald L. Houser, executive secretary of the Board of American Missions, said new building projects are underway in about 120 mission congregations in the United States and Canada.

Construction of three new church buildings every week in June, July, August and September has set a new record in the church, Dr. Houser said. The buildings include chapels, church sanctuaries, educational buildings and parsonages.

Dr. Houser predicted that a similar number of new church buildings will be constructed by mission congregations in 1961.

This year, he said, the church will organize between 75 and 80 new congregations. Sixty-four were organized in 1959.

Anniversary Brings President Of India to Vellore Hospital

MADRAS, Aug. 30.—This month saw ten days of celebrations at Vellore in South India commemorating the 60th anniversary of the Christian Medical College Hospital and the 50th of its school of nursing.

Among the participants were Dr. Rajemdra Prasad, president of India; Mr. K. Kamraj, chief minister of Madras State; Mr. B. Mehdi, governor of Madras, and the U.S. ambassador to India, Mr. Ellsworth Bunker.

Functions were held in a large "pandal" — temporary structure — on the jubilee ground adjacent to the hospital compound. Most important events were the unveiling of the cornerstone of the new nursing school building by President Prasad, unveiling of the cornerstone for a building for men internes by the ambassador, a pageant depicting the institution's history, and a thanksgiving service later broadcast over All-India Radio.

Lutherans have a rather large stake in this internationally known center of teaching and healing. Our pioneer medical missionary, Dr. Anna Kugler, was one of Dr. Ida Scudder's loyal supporters in the founding of the interdenominational medical college. Concrete evidence of the early participation of the women of the church is the Kugler-Woerner Memorial Bungalow on College Hill, four miles from the hospital.

In addition, ULCA has contributed to a number of projects in the hospital compound, as well as to several staff houses. Built entirely with ULCA contributions is the Nona Diehl House occupied by Dr. Ruth Myers and two staff colleagues, and the house occupied by the present principal, Dr. J. C. David. A house for our ULC physio-therapist, Stephan Kolumban and family, is under construction.

Besides an annual grant, ULCA contributes the services of Dr. Myers, head of the bacteriology department; Dr. Werner Kohlmeyer, head of the psychiatry department and mental health center, and Mr. Kolumban.

President Prasad leaves "pandal" after opening ceremony at Vellore hospital, flanked by Dr. J. S. Carman (left) and Chief Minister Kamraj

The hospital with its variety of services is well known throughout India, and patients come from many countries. However, the hospital is second in importance to the medical college and its programs for training people in the alleviation, cure and prevention of disease. Graduates of the college serve in church-related institutions, in government posts, and private practice.

Regular support comes from various organizations and "Friends of Vellore" groups in nine countries. The faculty and staff are interdenominational, international and interracial in character, and the primary school on College Hill, established and supported by the parents with no subsidy from the institution, is a sort of junior United Nations.

Although some valuable and highly esteemed members of the faculty and staff are non-Christians, the purpose of the institution remains what it was from the beginning—the training of Christian medical personnel for service in Christian institutions.

—ROBERT S. OBERLY

Mobilizing Manpower

Self Examination Stressed In Church Men's Program

JACK H. OETGEN
Growth is a by-product of program

UNITED LUTHERAN CHURCH MEN will report to the ULCA convention that 200 additional congregational units have been enlisted in the past two years. But leaders of the auxiliary aren't bursting with pride about that record.

They know that less than one-fourth of ULCA congregations have ULCM units, that active membership is woefully small, and that growth has lagged behind that of the church as a whole.

The obvious remedy would be an intensive membership campaign. ULCM leaders don't think the answer is that simple. This fall they are urging all units to embark on a program of self examination and growth, with emphasis on the former.

Self examination means a review of past accomplishments—and failures. It will involve comparisons, perhaps painful, of the growth of the men's group with that of the women's and youth groups in the congregation. It will put a pointed question "Does your ULCM group have a program that will attract and hold men?"

"WE SEE the urgent need to make the men's group a dynamic force in the congregation," said Jack H. Oetgen, new executive secretary of ULCM. "We are seeking to lead them into serious consideration, with their pastor as advisor, to see if their group really has a program and is making a contribution to the Christian witness of the congregation."

Many men's groups, Mr. Oetgen pointed out, seem to exist with no definite purpose. They are not concerned with much more than meetings.

"Successful ULCM groups have a dynamic program," he continued. "A dynamic program is one that complements the Christian witness of the congregation in the community, arms men for Christian discipleship, sends men forth to apply their Christian faith in their daily vocation."

SELF EXAMINATION will show the way to develop such a program, and then growth will follow as a by-product, Mr. Oetgen believes. Membership gains will be sought through a "Church Manpower Mobilization" program, developed and successfully tested in the Georgia-Alabama Synodical ULCM.

Even in "mobilization" the emphasis is not on numbers. Mobilize, says the dictionary, means to "put into movement; to assemble and place in readiness." Thus mobilizing manpower in the church means

Continued on page 48

Pastors Get Preview Of Merger Problems

By OLIN G. DASHER

SEATTLE—More than a hundred pastors of the Pacific Northwest representing ULCA's Pacific Synod, Augustana's Columbia Conference, Suomi Synod's Columbia Conference, and District 9 of the American Evangelical Lutheran Church, met Aug. 30-Sept. 1 at Pacific Lutheran University, Tacoma, Wash.

Previews of the pending merger which will result in a new Synod of the Pacific Northwest as part of the Lutheran Church in America, were given by the Rev. Arthur E. Wulf, secretary of Pacific Synod; the Rev. Ernest Bergenson, an Augustana pastor of Seattle, and Mr. Ed Wang, of Minneapolis, director of the Augustana Pension and Aid Fund.

Among the problems discussed was the future synod's support of higher education, summer camps and welfare agencies. Only the Augustana church owns any institutions in the area.

Dr. Ulrich Mauser, of Stuttgart, Germany, now teaching at Oregon State College, Corvallis, lectured on contemporary Lutheran theologians, Barth, Brunner and Bultmann.

Regional Welfare Meeting Held

NORTHWEST regional meeting of the National Lutheran Social Welfare Conference was held Sept. 15-16 in Gethsemane Church, Seattle, with the theme "Family Ministry."

Speakers included Dr. Henry J. Whiting, of the National Lutheran Council's division of welfare, and the Rev. F. H. Krinke, of Portland, representing the Associated Lutheran Charities (Missouri Synod).

ABOUT 250 were registered at the Pacific Synod's Luther League convention, held Aug. 26-28 at Pacific Lutheran University, Tacoma. Speakers were Robert Menges, LLA president, and the Rev. John Darrah, of Seattle, recently returned from an LWF-sponsored trip to Germany and the Middle East.

Principals in Tacoma meeting: seated, Dr. Mauser, Chairman Kenneth Larson, Pastor Wulf; standing, Pastors Olin Dasher, Thomas Auer, Arnold Knudsen, Martti Wilkman

Peter Jessen, of Portland, was elected president. Other officers: Dave Miller and Dave Wulf, vice presidents; Ann Benson, secretary, and Dick Allen, treasurer.

Spokane Mission Breaks Ground

GROUND WAS BROKEN for the first unit of Bethlehem Church, in the Arbor Heights section of Spokane, Wash. The congregation had some difficulty in getting a first mortgage commitment for the $67,000 project.

Plans for the new church include several items of ecclesiastical art, to make the chapel a place of beauty for meaningful worship. Some will be provided through a memorial fund established this summer in memory of Pastor Waldemar Hintz's 13-year-old son, Timothy, who was drowned in mid-July.

"We plan to commission a fine local artist to execute several translucent plastic panels to be placed inside the windows of the chapel," said Pastor Hintz. "Later, when the church itself is constructed, these panels

PACIFIC . . .

will be placed in a permanent position in the new sanctuary. These we feel will be a fitting memorial to Tim, who for half his life was a member of this mission congregation."

Mission Goes Self-supporting

GOOD SHEPHERD CHURCH, Bow Lake, to the south of Seattle, which will celebrate its second anniversary on Oct. 12, voted to go self-supporting effective Jan. 1, 1961. Congratulatory letters have been received from the Board of American Missions of the United Lutheran Church in America and the Pacific Synod on the pace-setting spirit of the congregation.

Bishop Dibelius to Speak

BISHOP OTTO DIBELIUS of Berlin will be the Reformation Rally speaker in Seattle and Tacoma on Oct. 30.

Pastor Hintz digs at Spokane church site

Pastors See How Montana Fits in Pacific N.W. Synod Plan

By RALPH C. SANDGREN

BILLINGS, MONT.—A picture of how Montana will fit into the new Pacific Northwest Synod of the merged Lutheran Church in America was gained by four Montana pastors at the recent JCLU pastoral conference in Parkland, Washington.

ULC pastors attending from Montana were Marvin Lee, of Butte; John Dehaan, Rocky Boy Indian Reservation; Ralph Sandgren and John Shannon, Billings.

Montana will have 16 of the 148 congregations making up the new synod. The territory of the new synod will cover the area reaching to Dagmar, Montana, to the east; Salt Lake City, Utah, to the south; Seattle to the west, and Anchorage, Alaska, to the north.

Leaguers Elect Leaders

LUTHER LEAGUES in Montana and North Dakota elected their leaders for the coming year at their conventions in August.

North Dakota Leaguers met Aug. 24-26 at Trinity Church, Lansford. Elected were president, Lita Isinger, St. Mark's, Fargo; vice president, Nancy Madson, St. Mark's, Fargo; treasurer, Larry Atkins, Trinity, Lansford.

Montana Leaguers met at Missoula Aug. 31-Sept. 2, at Prince of Peace Church. They elected president, Philip Hink, Bethlehem, Billings; vice president, Klaus Galda, First English, Billings; treasurer, Robert Stickel, First English, Billings; secretary, Rose Paletto, St. John's, Great Falls. Pastors Karl Schmidt, Missoula, and Donovan Myers, Billings, are the advisers for the Montana group.

ULCW CONVENTIONS are in preparation in the Northwest Synod's Western Conference. Group A, comprising the women's groups in North Dakota, will have their convention at Trinity, Lansford, Oct. 4-6. The main speaker will be Mrs. John Karayusuf, native of Beirut, Lebanon. Group B, comprising the women's group in Montana, will have

their convention at St. James', Columbus, Oct. 11-13. The main speaker will be an Augustana pastor, Walter Moris, from St. John's Church, Helena.

Home for Retired Planned

A LUTHERAN RETIREMENT HOME for the Billings, Montana, area was one step nearer realization when Harrison Fagg, local architect, was selected to design the proposed 80-bed unit, to cost approximately $750,000.

The board of directors for this project is composed of representatives and pastors from three ULCA churches and seven TALC churches. A site is soon to be selected.

THERE IS A SHORTAGE of parish workers, as every good-sized congregation knows. But this did not stop First English Lutheran in Billings—they grew their own!

For two years Miss Margaretha Winkler, recipient of AIDS training and daughter of the congregation, had been the parish worker for the congregation. Last spring she married and left the congregation without a much-needed worker.

Plans were to apply for another AIDS worker but the congregation knew this would take a long time. They began asking within the ranks of the people and were overjoyed when the present Sunday school superintendent, Mrs. Dale Martinek, agreed to quit her weekday secretary's job and become the parish worker. She will have charge of league activities and most parish education.

PLANNING IS ESSENTIAL in the effective parish program and St. Mark's Church, Fargo, makes sure that the plans are made. It is the only congregation in the Western Conference which utilizes a Planning Retreat to set the program for the fall into motion.

The retreat is held at nearby lake cottages and includes the executive officers of all organizations and committees in the congregation. Purpose of the retreat is to co-ordinate all the plans of the various groups to eliminate conflicts and to assure an over-all purpose to the total program.

Lutheran College Support To Be Emphasized Oct. 23

By LOUIS F. MERTZ

LOS ANGELES—California Lutheran College Day will be observed Oct. 23 in the Pacific Southwest Synod. Emphasis will be given to the new college at Thousand Oaks, being established through the combined efforts of five Lutheran church bodies in Southern California. Special offerings will be received in the congregations.

On the following day, a corporation will be formed and a board of regents will be elected for the new college. The synod's convocators, elected at the spring meeting, will meet for this purpose with the convocators of the other four Lutheran groups.

Even though the major building projects have not been started, plans are underway to admit the first class of students in September 1961. Temporary quarters, converted "chicken coops," and an outdoor swimming pool form the nucleus of the campus facilities.

United Lutherans have been assigned responsibility for building the gymnasium in the master plan. This will be used for many activities in the early stages of the college.

Conferences Hold Meetings

SOUTHERN CONFERENCE meeting was scheduled at Camp Yolijwa for Sept. 30 and Oct. 1. Northern Conference met at Mt. Cross Bible Camp Sept. 14-16.

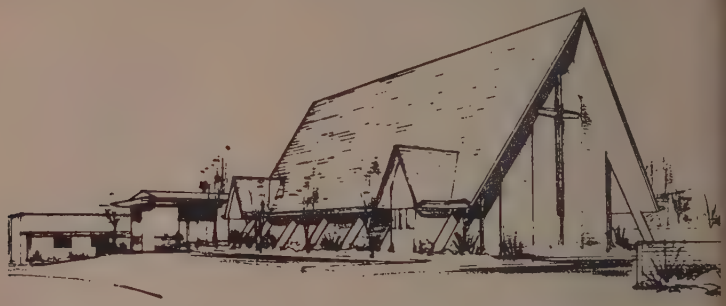
BISHOP OTTO DIBELIUS of Germany will address a rally in San Fernando on Oct. 21. It is sponsored by the San Fernando Valley Protestant Ministers Association.

THE REV. JOHN KULSAR will be installed next month as the first full-time campus pastor at Stanford University, Palo Alto. University rules prohibit any church facility on campus, and the size of the campus makes it unfeasible to have an off-campus center. Pastor Kulsar must therefore develop and conduct a program of teaching, counseling

PACIFIC SOUTHWEST . . .

and worship for students and faculty that makes use of dormitory rooms, lounges and similar facilities.

Pastor Kulsar comes from New York City, where he was associate pastor at Holy Trinity Church and headed the Lutheran Foundation for Religious Drama.



Architect's drawing shows Grace Church, Santa Barbara, recently completed and dedicated

LOS ANGELES—Dedication of the new Grace Church in Santa Barbara was held Sept. 18, with Dr. Carl Tambert, president of Pacific Southwest Synod, preaching.

Also taking part in the service were previous pastors of the congregation, the Rev. Howard Anspach, the Rev. George Spindt and the Rev. Walter Ruccius; and the Rev. Paul Bishop, former president of the Northwest Synod. The present pastor is the Rev. Edward E. Ray.

The new buildings include the sanctuary, church parlor, education and fellowship hall.

CHRIST CHURCH, Burlingame, recently broke ground and began construction of its first unit. Designed by Architect T. Norman Mansell, the building includes a chapel seating 168, social hall, kitchen, office and classroom areas. Ample off-street parking will be provided.

Cost of the unit, including the site, is estimated at $175,000. The congregation was organized less than two years ago by the Rev. Edwin B. Naylor. Since then it has grown steadily, and now has a baptized membership of 170.

Plan for first unit building of two-year-old Christ Church, Burlingame, is sketched below

Cinderella's coach is drawn on stage during Topton Home operetta

Awards Made to Children At Topton Home Festival

By ROBERT SCHOENERT

READING — The plot of the Cinderella operetta had its usual ending at the 63rd Anniversary Day celebration of the Topton Lutheran Home, but in reality it was the fairy godmother who reaped the rewards.

Thirteen-year-old Charlene Spangler of Pottstown, who portrayed Cinderella's benefactor in the operetta, "Cinderella's Slipper," was awarded the Robert L. Burkholder award for the teenage girl who most exemplifies the home's ideals.

Threatening weather kept morning attendance down but the weather cleared in time for the afternoon program and the crowd grew to an estimated 3,000 persons.

The Burkholder award for the teenage boy who most exemplifies the home's ideals went to Thomas F. Weller of Allentown. Alvin Hamm, 15, of Bethlehem, won the George S. Beck award made to the boy or girl who has made the most progress during the year.

The visitors were welcomed by Richard T. Williamson of Reading, president of the home's board of trustees. Mrs. Webster K. Reinert, wife of the home's superintendent, directed the Cinderella operetta.

Elderly guests from both the Caum building in Reading and the cottages at the Topton Home also participated in the celebration. All of the home's buildings were open for inspection during the day.

UNITED LUTHERAN CHURCH WOMEN of the Reading District held a mission study workshop in Advent Church, West Lawn. Dora Sweitzer was leader of the world theme, "Into All the World Together," and Louisa Knabb was the leader of the home theme, "Heritage and Horizons."

Susquehanna Conference Studies Merger Problems

By ROBERT E. PICKING

WILLIAMSPORT — Chief topic at the fall meeting of the Susquehanna Conference, held Sept. 19 at Trinity and First Churches, Selinsgrove, was the pending LCA merger.

The Rev. Benjamin Lotz, of the Susquehanna University faculty, led a discussion to draw out the attitudes of members toward the new church. Dr. Carl C. Rasmussen, of Gettysburg Seminary, explained differences in the present ULCA and the new Lutheran Church in America. Dr. Ralph C. Robinson, Central Pennsylvania Synod secretary, also spoke.

PA.: WILLIAMSPORT . . .

There was a demonstration of services to the deaf being conducted in the conference area by four pastors: the Rev. George K. Bowers, of Lewisburg; the Rev. Robert H. Logan, of New Berlin; the Rev. Robert E. Picking, of Danville, and the Rev. H. Earl Schlotzhauer, of Berwick.

Church Women to Meet

UNITED LUTHERAN CHURCH WOMEN of the Susquehanna Conference will hold their convention Oct. 12 at Trinity Church, Shamokin. Speakers will include Dr. Herman L. Gilbert, of the Board of Foreign Missions, and Sister Betty Amstutz, inner missions secretary of the Central Pennsylvania Synod.

LUTHERAN AND REFORMED congregations of Zion Church, Mountain Grove, will separate after many years of union operation. The Lutherans are acquiring the equity of the United Church of Christ, and the Reformed congregation will move to nearby Rock Glenn. The separation is taking place under guidance of Dr. Martin L. Tozer, synod superintendent of home missions and rural church work.

Training Classes Planned

LUTHERAN CONGREGATIONS of the Milton area will hold their second annual leadership training school beginning Oct. 24 in Christ Church, Lewisburg. Classes will be held Monday evenings. Eight regular courses will be offered, and a special course in sign language for the ministry to the deaf. The Rev. George K. Bowers is dean.

FAITH CHURCH, Woodland Park, Williamsport, is conducting a campaign for funds to build its first unit church. This mission congregation has been worshiping in a house chapel since 1953. The pastor is the Rev. Gerald Houseknecht.

PASTOR LEE A. MCDANIEL resigned Sept. 1 at Trinity Church, Sunbury. He will study under a scholarship at the Institute of Physical Medicine and Rehabilitation and Union Theological Seminary in New York, in the field of psychiatry and religion.

New Women's Dormitory Dedicated at Muhlenberg

ALLENTOWN, PA. — Muhlenberg College dedicated Prosser Hall, a new women's dormitory, at a convocation Sept. 15 opening the 113th academic year.

An honorary doctor of science degree was conferred upon Harrison W. Prosser, for whom the dormitory was named. A druggist of Hellertown, Pa., Mr. Prosser gave $150,000 towards the new building.

The $450,000 dormitory has been under construction for the past year. Eighty-four women will occupy the 42 finished double rooms on the first two floors. The third floor will be finished later.

'White Church' at Ringtown Marks 150th Anniversary

POTTSVILLE—The 150th anniversary of St. John's Church, Ringtown, the Rev. Walter H. Guigley, pastor, was celebrated with special services in June. "The White Church," as St. John's has long been known in Schuylkill County, was in 1822 combined with a Reformed congregation as a union church.

The church built in 1883 was replaced by a new edifice in 1927, which is still being used. Many additional improvements have been made to both parsonage and church since 1950.

FOLLOWING extensive renovations a rededication service was held in St. John's Church, Brandonville, also served by Pastor Guigley.

It was in 1880 that St. John's first became active, holding services in a school building. The present church was erected in 1886 as a Sunday school chapel. Three congregations, Reformed, Evangelical and Lutheran, were united at one time. In 1929 St. John's became a separate unit and combined with the Ringtown parish.

STONE VENEER has been placed on the educational building of English Church, Pottsville. One side of the building had been damaged by fire last fall.

ARYLAND

own and Country Parishes how Gain in Membership

By WILSON P. ARD

HAGERSTOWN — Seventy-six of the Maryand Synod's 158 congregations belong to own and country" parishes, in communis with less than 3,000 population, accordg to Stewardship Director J. Leon Haines. hese churches, with 48 per cent of the conegations, had only 23 per cent of the comuning membership, 12,327 members.

Pastor Haines' analysis shows, however, at the town and country churches gained 210 communing members in 1959 while e 82 congregations classified as urban, in ommunities of 3,000 or more population, st 758 communing members. Urban memership was listed as 40,952, or 77 per cent.

The benevolence apportionment was met 00 per cent or more by 51 of the 76 town and country churches, and by 53 of the 82 urban congregations. Average individual benevolence contribution was $18.89, and giving for current and unusual expenses averaged $101.60.

The survey shows 33 congregations with a communing membership of less than 100, of which three are missions.

Rural Leaders Attend Institute

INSTITUTES for "Town and Country Church Leaders" were held at New Windsor Sept. 16 and 17, and at Centreville Sept. 23 and 24. "Serving the New Rural Community" was the theme.

Guest leaders included Dr. Paul Nystrom, Prof. Arthur Hamilton and Mrs. Jeanne S. Moehn, of the University of Maryland extension service; Dr. Merritt Dietterich, Pastor Charles E. Barton, Jr., Miss Juanita Powers, Baltimore; Dr. William F. Dunkle, Wilmington, Del.; Dr. DeWitt L. Miller, Hagerstown, and Pastor Irving A. Sparks, Accomac, Va.

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MD.: HAGERSTOWN . . .

STEWARDSHIP COMMITTEE of synod is inviting a number of laymen to serve as stewardship counsellors. After an orientation session, each will be assigned to four or five congregations. They will meet with church councils and stewardship committees to assist in the development of the congregational stewardship program.

Leaguers Meet at Gettysburg

FIVE HUNDRED young people attended the 39th annual convention of the synodical Luther League at Gettysburg College, Sept. 2-5. Devotional addresses were given by Pastor James M. Singer, St. Matthew's Church, Bloomsburg, Pa. Pastor A. Bernard Coates, Our Redeemer Church, Glen Burnie, preached Sunday morning, and Dr. J. Frank Fife, synod president, installed new officers on Monday.

The annual walk to Seminary Hill for a Sunday evening "hymnspiration" and vesper service, training workshops, business sessions, and recreation periods highlighted the convention. Conducting workshops were Pastors Ray E. Blanset, Haven Church, Hagerstown; Carey A. Moore, Gettysburg College; L. David Bollinger, Third Church, Baltimore, and John P. Seltzer, assistant at Reformation Church, Washington.

CORNERSTONE was laid for the new $250,000 education building at St. Mark's Church, Hagerstown, Pastor Edward P. Heinze, Sept. 11. Dr. Abdel Ross Wentz, professor emeritus of Gettysburg Seminary, spoke.

NEW JERSEY

Town's Centennial Helps East Brunswick Mission

TRENTON—Nativity Church, East Brunswick, got some excellent pre-organization publicity when the Rev. Daniel Spangler, mission developer, played a major role in directing East Brunswick's centennial observance Sept. 10-17. Pastor Spangler and the local Roman Catholic priest judged the parade entries and awarded the trophies.

The mission developer also chaired an interfaith service, held in the high school auditorium when a planned outdoor service ran into the rains of hurricane Donna.

Big words like brotherhood, love and justice become effective only when they are translated into everyday co-operation and helpfulness in local neighborhoods, Dr. Albert P. Stauderman, associate editor of *The Lutheran,* told the interfaith gathering. He praised efforts toward mutual understanding among peoples of different faiths.

Nativity Church was organized formally on Sept. 24 with a charter membership roll of 134. At the organization, the congregation took title to a church site at Durham's Corner.

NEW YORK

Central Conference Men To Hold Autumn Retreat

BINGHAMTON, N. Y. — The 17th annual laymen's retreat for the United Lutheran Church Men of the Central Conference will be held Oct. 21-23 at the Congregational Christian Conference Center, at Lisle, N. Y.

Four outstanding speakers will develop the theme, "God's World and God's People." They are Dr. Alvin N. Rogness, president of Luther Seminary, St. Paul, Minn.; the Rev. George C. Reese, professor of religious education at Thiel College, Greenville, Pa.; the Rev. Rufus Cornelsen, social action director of the ULCA Board of Social Missions, and the Rev. John Vannorsdall, Lutheran student pastor at Ithaca, N. Y.

HARTWICK COLLEGE, Oneonta, and Binghamton General Hospital are teaming up to offer a four-year medical technology course.

Beginning this term, students will attend the college for three years, with a curriculum dominated by biology and chemistry courses. The fourth year will be spent at the Kilmer Laboratory of the Binghamton Hospital, where they will serve an internship in laboratory practice and attend lectures.

EW ENGLAND

eadership School Held
y Connecticut Leaguers

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN. — The Connecticut ate Luther League held a leadership school Sept. 24 and 25 in Southington, Conn. e program emphasized long-range plan- ng, resources, methods, and visual aids. The director was the Rev. George Long, sistant pastor of Grace Church, Hartford. e was assisted by Dorothy Reidenbach, ail Unsderfer, James Sutton, Robert Gross, rnest Lehman, Trudy Steinnagel, and Mrs. illiam Messner.

The State League will hold its annual nvention on Oct. 8 and 9 in St. Mark's hurch, Norwich, Conn.

Conference Meets at Lawrence

NEW ENGLAND CONFERENCE held its fall nvention in Redeemer Church, Lawrence, ass., on Sept. 19. The congregation un- r the pastorate of the Rev. Frederic Nissen lebrated its 30th anniversary on Sept. 18. ecial orders were presented by Mr. Clar- ce Neun and Dr. Alfred Beck.

BRIDGEPORT AREA Lutheran Men met in . Paul's Church, Bridgeport, on Sept. 14. enator J. Edward Caldwell of the 23rd enatorial District addressed the men on Why I Should Vote."

INNER MISSION SOCIETY of the State of onnecticut, which oversees the Lutheran ome for the Aged, will hold its annual eeting in St. Paul's Church, Bridgeport, ct. 23.

Church Women to Meet

UNITED LUTHERAN CHURCH WOMEN of he conference will hold its fall meeting on ct. 25 in St. Paul's Church, Middletown, onn.

LUTHERAN CHORAL SOCIETY of Greater oston, directed by Crawford R. Thoburn, will begin its sixth season with a Reformation concert on Nov. 6. The program will include the Buxtehude cantata, "Jesu, Joy and Treasure," and the Bach cantata, "God is a Sun and Shield."

MISS ELAINE PAULA HEYDENREICH, daughter of the Rev. and Mrs. Robert Heydenreich of First Church, Waterbury, Conn., has been called by the National Lutheran Council Division of College and University Work as a student counsellor at Penn State University.

She was graduated from Connecticut College for women in June 1960. She organized and was president of the Lutheran Student Group in the New London area. She was a graduate student this summer at Chicago Seminary.

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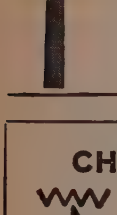
WARTBURG

Church Women of Synod Convene at Steeleville

By ARNOLD H. KAITSCHUK

STEELEVILLE, ILL.—Mrs. Ross Allen, of Medford, Wis., was re-elected president of the United Lutheran Church Women of the Wartburg Synod at the 44th annual convention held Sept. 16-18 in Peace Church, Steeleville. Other officers chosen were Mrs. L. C. Urlaub, of Garnavillo, Iowa, vice president; Mrs. Gerald McCutcheon, of Chicago, recording secretary; Mrs. Homer Rathert, of Campbell Hill, Ill., statistical secretary, and Mrs. R. R. Belter, of Milwaukee, treasurer.



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The Rev. E. W. Hammer, pastor of Peace Church, installed the new officers.

Speakers included Miss Myrtle Wilke, missionary to Argentina; the Rev. E. E. Koch, administrator of St. Matthew's Home, Park Ridge, Ill.; and Dr. Harold H. Lentz, president of Carthage College. Dr. R. R. Belter, synod president, preached at the communion service. The Rev. Andreas Nagelbach, of Tabor Church, Chicago, was convention chaplain.

Synod Meeting Set Oct. 24-25

A SPECIAL synod meeting will be held Oct. 24-25 at Cerami's in Burlington, Wis., instead of the usual fall conference meetings. Delegates to the ULCA convention in Atlantic City will report. A committee will report on its study of the constitution of the merged synods.

FIVE SEMINARS were scheduled in synod regions for church councilmen, stewardship and evangelism committee members and parish education leaders. Synodical leaders presented the total program of the synod to those taking part.

The seminars were in Garnavillo, Iowa; Steeleville, Ill.; St. Simon's Church, Chicago; Bethany Church, Burlington, Iowa, and Immanuel, Lake Geneva, Wis.

Two Missions to Be Organized

NEW MISSION congregations will be organized in October at Merrillville (Gary), Indiana, and at Hampton Park (Lockport), Illinois. The Rev. Garland Baer is organizer of the Merrillville group, and the Rev. Roy C. Moore is in charge at Lockport.

ST. PETER'S CHURCH, Wine Hill, Ill., is planning to celebrate its 100th anniversary on Dec. 4. The interior of the church has been renovated. Dr. R. R. Belter, synod president, will preach at the anniversary service. The Rev. A. H. Kaitschuk is pastor.

GERMAN BROTHERHOOD of St. Paul's Church, Chicago, celebrated its 40th anniversary Sept. 18. Dr. B. F. Korte, of Bellwood, spoke at the service and the Rev. A. B. Swasko spoke at the dinner.

FALL RALLY of the Chicago District Luther League will be held Oct. 9 at Unity Church. The district workers' conference was held Sept. 25 at Good Shepherd Church.

Pastor Builds Home for Aged

THE REV. AND MRS. ADOLPH KAPPES have built, as a private venture, a home for the aged next to their own home in West Allis, Wis. The home has a capacity of 27 guests. "We feel that it is very much worth while," said Pastor Kappes. "Even though it is a big investment, we know that God shall supply our every need, because it is his work."

WARTBURG WEEK at Pine Lake Camp, near Waupaca, Wis., was a success with 128 youngsters in charge of a staff of 18. Next year it is hoped to have junior and senior camps of one week each.

Missouri Synod to Extend Mission Work in Michigan

ANN ARBOR, MICH.—Following a report by the Lutheran Church—Missouri Synod's Michigan District showing that 57 per cent of the state's people are unchurched, the district voted to expand its mission program. Included in the effort will be opening of new missions in urban, suburban, village and small city areas; increased attention to Negro and inner city communities; campus ministry expansion; and an increase in the number of church schools.

A RECEPTION will be given on Oct. 1 in honor of Miss Nora Gammelgaard, parish worker of Salem English Lutheran Church, Minneapolis. The occasion is the 20th anniversary of her service to the Northwest Synod congregation.

Sister Anna Melville, Baltimore deaconess school director, congratulates Sister Ruth Coleman after her consecration by Dr. John L. Deaton at Zion Church in Stoystown, Pa. Sister Ruth accepted a call to be parish deaconess at St. Matthew's Church, Bloomsburg, Pennsylvania.

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Mobilizing Manpower

Continued from page 36

more than mere recruitment. It means getting the men of the church into motion.

United Lutheran Church Men groups provide the ways for men to be active. As an auxiliary of the congregation, the ULCM does many things. One of the most effective in recent years has been its effort to reclaim inactive members through the King's Men program, developed in co-operation with the Board of Social Missions.

THIS IS A PROGRAM to reach inactive members and increase church attendance. The emphasis is dual: worship in the church and worship at home, both dovetailing with the congregation's evangelism program.

There are upwards of a half-million such inactive members in ULCA's more than 4,600 congregations. That's nearly one-third of the confirmed membership.

The Church Men also are responsible for organizing and leading Boy Scout troops throughout the church. There are more than 5,400 scouting units in ULCA congregations, with 233 new ones added last year.

ULCM has no church-wide financial project, but synodical units do undertake such projects. Some have established educational funds for ministerial students. In other synods ULCM provides funds to help missions through the Mission Ten program, in which each member gives at least $10 a year for gifts to newly organized congregations.

Other synodical units have purchased camp sites and established congregational disaster funds, for use when floods or tornadoes strike.

At the congregational level, ULCM's manpower mobilization is intended to draw all men into participation in the full work of the church. Membership in the men's auxiliary at the same time produces additional leaders for the church council, for evangelism work, and for stewardship promotion.

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—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

KLINE, JOHN W. From Emmanuel Church, Bittinger, Md. To Advent Church, Lancaster, Pa.

INDIANA

KIEFFER, ALAN J. From Pleasant View Church, Indianapolis. To New York-Philadelphia area secretary, Christian Approach to the Jewish People, NLC.

KRAUS, RICHARD T. From Christ Church, Crawfordsville. To Zion Church, Portland.

NEW YORK AND NEW ENGLAND

TALBOT, MORTON P. From Covenant Church, Ridgewood, N. Y., assistant pastor. To Redeemer Church, Buffalo, N. Y.

NORTH CAROLINA

SWICEGOOD, DERMONT F. From Mt. Tabor Church, W. Columbia, S. C. To St. Stephen's Church, Hickory.

OHIO

BERNHARD, LEOPOLD. From Christ the Shepherd Church, Chicago, Ill. To First Church, Columbus.

PENNSYLVANIA MINISTERIUM

FRICKERT, KENNETH F. To Redeemer

Church, Allentown, assistant pastor.

OYER, WILSON R. From Emmanuel Church, Yelm, Wash. To St. John's Church, Auburn, Pa.

SOUTH CAROLINA

HULL, DANIEL M., SR. From Mayer Memorial Church, Newberry. To Zion Church, Lexington.

DECEASED

MRS. URILLA K. HASHINGER, 66, ife of Dr. W. Roy Hashinger, died Sept. 7 Coatesville, Pa., where she and her hus- nd lived since his retirement in 1959. r. Hashinger served 28 years as pastor of . Paul's Church, Morgantown, W. Va., d was a former president of the West irginia Synod.

Mrs. Hashinger was formerly president the West Virginia Synodical United Lu- eran Church Women. A native of Birds- oro, Pa., she was a daughter of the late ewis E. and Anna C. Fosnocht.

Surviving are her husband and four chil- ren, W. Roy Hashinger, Jr., Winston Salem, . C.; Mrs. Elizabeth Behringer, Wilming- n, Del.; Mrs. Jane Nicholson, Annapolis, d., and Richard F. Hashinger, Nashville, enn. There are also nine grandchildren and ree sisters, Mrs. Oscar Welsh, Coatesville; rs. Earl Lyon, Bridgeton, N. J., and Mrs. lorence Sperow, Morgantown, W. Va.

Funeral service was conducted Sept. 10 in oatesville by the Rev. Robert S. Nagle, astor of Trinity Church, Coatesville. Burial as in Fairview Cemetery, Coatesville.

THE REV. ALBERT C. NEUBAUER, 1, died Aug. 6 after a brief illness in Kla- ath Falls, Ore., where he had been pastor Hope Church for a year and a half.

Pastor Neubauer and his wife had spent term in the ULCA mission field in Liberia, here he was business manager. Returning the United States in 1954, he enrolled in orthwestern Seminary, was graduated in 957, and was ordained by the Illinois ynod. He served the Blaine Lutheran hurch at Blaine, Wash., for two years, nd led this Icelandic Synod congregation into membership in Pacific Synod. He also served as chairman of the synod's foreign missions committee for two years.

Previous to their service in Liberia, the Neubauers had charge of the Augustana Home for the Aged in Middletown, Conn.

He is survived by his wife, Edna. There are no children. Funeral service was conducted Aug. 9 in Klamath Falls by the Rev. Edwin Bracher, Pacific Synod president.

A memorial service was conducted Aug. 12 in St. John's Church, Bloomington, Ill., by Dr. Granger Westberg and the Rev. Edward P. Nelson. Burial was in Park Hill Cemetery, Bloomington.

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IN CONCLUSION

PEOPLE WHO DON'T like legal documents can close their eyes and ears to some of next month's convention of the United Lutheran Church. Focal point of the whole meeting will be the acceptance or rejection of a formal "Agreement of Consolidation," which embodies the constitution and by-laws of a proposed new church.

United Lutherans are the final group to act. Augustana adopted the agreement with "an affirmative roar and a negative whisper," to quote news reports. The Suomi Synod approved 297-40 and the American Evangelical Lutheran Church by 277-8. If the ULC follows their lead, as is confidently expected, it will insure formation in 1962 of a great new Lutheran Church in America.

The truth is that legal documents can sometimes be very exciting. A will is a legal document, but heirs have been known to pay rapt attention even to the tiniest details. A marriage license is actually a legal document and as a man once said, "Where else can you get that much excitement for only two dollars?"

THE DOCUMENTS the Atlantic City delegates will consider spell out in careful detail the exact functioning of the proposed organization. They represent the concentrated thought and four-year effort of the 46-member Joint Commission on Lutheran Unity, blueprinted, refined and polished until it is presented in the most acceptable form possible. Basically there is not much new. The foundation of the new church is the great body of Christian truth, delivered by prophets and apostles and preserved by the Reformers in our creeds and confessions. Changes are mostly in modernizing the ecclesiastical plumbing and rewiring the structure for the greater power needs of our modern age.

The gravest danger to the new church will arise if congregations and people are lulled into believing that the change is merely superficial—a new name on an old facade—and that it means "business as usual." It must mean far more than that if we are to keep faith with the leading of the Holy Spirit. The power lines are being installed, but they'll be effective only when we plug into them to give the world a demonstration of unity, love and Christian purpose.

Boards and agencies of the merging churches are already planning the smooth integration of their work, but it would be tragic if anybody got the idea that the effects of the union will be felt only in Madagascar or on Madison Avenue. It must enable us to work more effectively in the Holy Christian Church as it is represented in Keokuk or Kokomo—or wherever you are.

OUR LITTLE merger is not the last word. In the field of Christian unity, there remains very much land to be possessed. The new church will be the largest Lutheran unit in America, but even those qualifications are too limiting. We'll continue to hope and pray that at least the Lutherans of our own lands will soon be moved to unite. "When Christians are one in faith, they ought to become visibly one before God, before each other and before the world," Dr. Fry has written to the convention.

At present, God has entrusted us with this step forward toward unity. How well we use our new strength will be an important factor in determining how soon we can advance still farther.

—ALBERT P. STAUDERMAN

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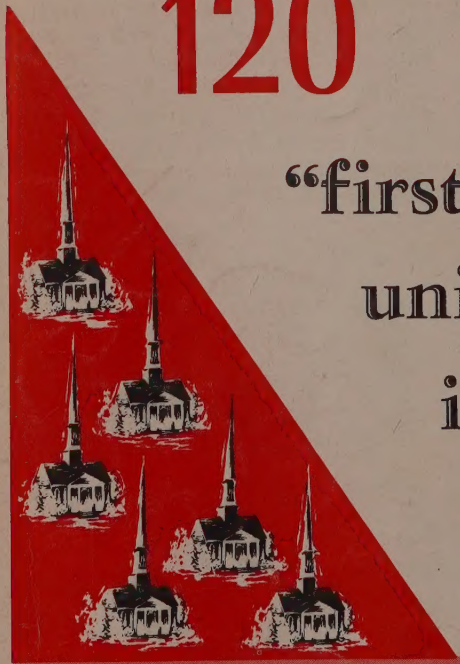

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